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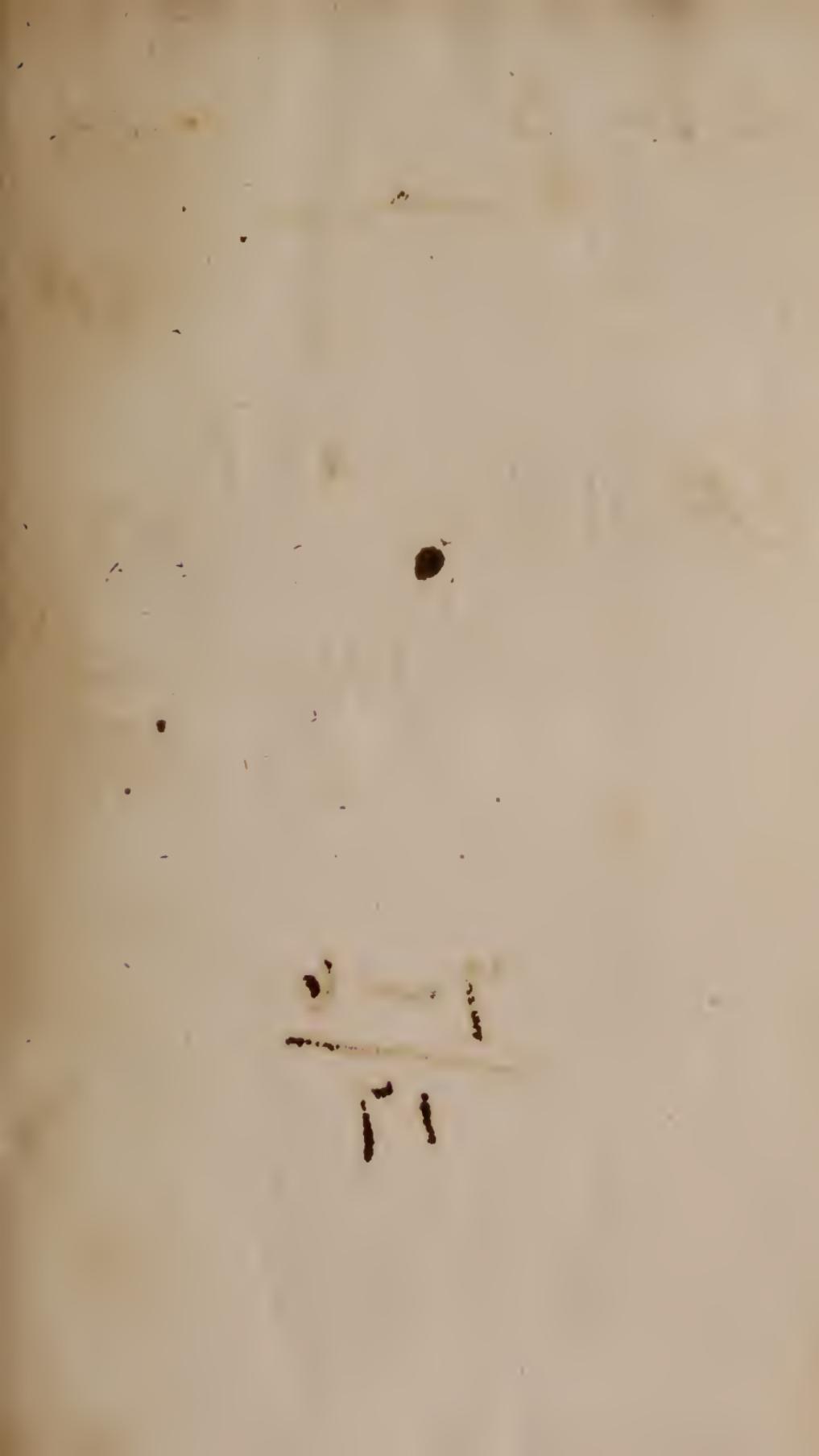
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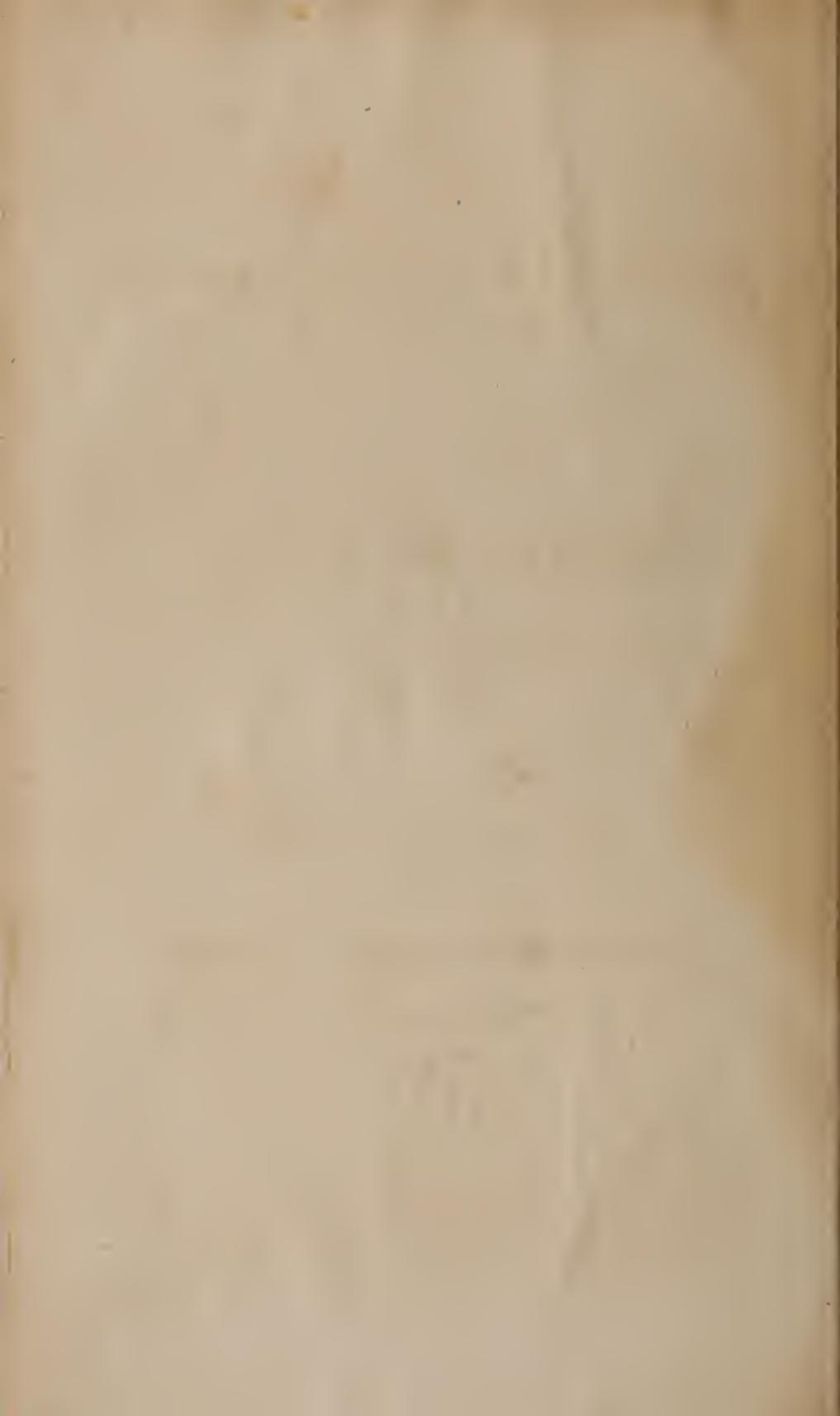
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THE

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# INDEX

TO THE  
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Abolition. [See "Colonization," "Coloured People," "Hutchinson, Susan D. Nye," "Madison, James, Ex-P. of U. S." &c.] Extract from the declaration of the Synod of Kentucky, concerning it, 38. Resolutions against, at Cazenovia, Madison county, N. Y. 102. In Antigua, 285. Notice of a series of Letters on Immediate Emancipation, 286. Resolutions against, of the Cincinnati Union of Coloured persons, August 1, 1836, 322. Remarks on Ultra Abolition, 373.

Africa. [See "Missions," "Whitehurst, D. W." &c. &c.] State of, at the close of the year 1835, 49. Episcopal Missions to, 164.

African Expedition. Object of a new one, 199.

African male Asses. Five imported into New York, 199.

African Repository. Notice concerning debts due to it, 72, 200.

Alexander, Rev. Archibald, D. D. His letter, May 30, 1836, on the religious Instruction of the Negroes, 320.

AMERICAN COLONIZATION SOCIETY. [See "Andrews, Rev. C. W." "Auxiliary Societies," "Coloured People," "Contributions," "Gurley, Rev. R. R." "Key, Francis S." "Liberia," "Managers, Proceedings of the," "Pinney, Rev. John B." "Resolutions," &c.] Its Nineteenth Annual Meeting, December 15, 1835, held in the capitol of the U. States, 1. Resolution concerning its principles and proceedings, 2. " " the establishment of Christian Colonies on the coast of Africa, 2. " " Common Schools in Liberia. 7. " approving the enterprise in which it is engaged, 7. " concerning the prospective movements of the Society, proposed, 7. Laid on table, 9. Amended and adopted, 9. Reconsidered and withdrawn, 13. " recommending application for aid to the State Legislatures and the National Government, proposed, 7. Laid on the table, 9. Withdrawn, 12.

Its adjourned meeting, December 16, 1835, 11. Resolution concerning the death of Chief Justice MARSHALL, 11. " appointing a Committee to nominate Officers and Managers. Proceedings on its Report, 12, 13. Officers and Managers for the ensuing year, 13. The Nineteenth Annual Report of the Managers, 14. The Treasurer's Account, 28. *See p. 11.* Domestic Agencies, 25. Its early History, 50. Its first Election of Officers and Managers, 56.

**AMERICAN COLONIZATION SOCIETY**—Continued.  
 Its Principles and Operation, 73, 343.  
 Appeals in behalf of it, 140, 141.  
 English opinions favorable to it, 143, 320.  
 Its Prospects at the South, 193. In the West and Southwest, 320, 322. *See p. 281.*  
 Extract from the Louisville Journal, concerning it, 266.  
 Life Members obtained in Virginia during the past year by the Rev. C. W. Andrews, 360.  
 Andrews, Rev. E. A. Notice of his Letters on the condition of the coloured population and the Domestic Slave Trade, 81.  
 Andrews, Rev. Charles W. Appointed a special Agent of A. C. S. for certain counties of Virginia, 26.  
 Notice of his Address at the Annual Meeting, January 8, 1836, of the Col. Soc. of Virginia, 67.  
 His Resolution, April 7, 1836, at a meeting in favor of the Col. Society of Virginia, 150.  
 Ashmun, Jehudi. Celebration of his Victory over the Natives, 94.  
 Atkinson, Rev. William M. His Speech at the 19th Annual Meeting of the A. C. S. 2. *See p. 9, 12, 13.*  
 Notice of his Speech at the Annual Meeting, January 8, 1836, of the Col. Soc. of Virginia, 65. His Speech on that occasion, 111.  
 Notice of his Address, May 1836, to the N. Y. City Col. Soc. 187.  
 Austria, Her proceedings against the Slave Trade, 363.  
**AUXILIARY SOCIETIES.** [See "Colonization," &c. &c.]  
 Notice to them, 167.  
 Mr. Gurley's Plan for the action of Aux. Societies in the South, 337.  
 Projects of several to establish separate settlements, 330, 332, 336.  
**Indiana.** Annual Meeting of the Indiana Col. Soc. December 15, 1835. Officers and Managers, 121, 122.  
**Kentucky.** Meeting of the Shelby county Col. Soc. August 20, 1836, 267.  
 " Kentucky Col. Soc. August 22, 1836, 268.  
 Fayette co. Col. Soc. revived, Sept. 2, 1836. Officers & Mg's. 303.  
**Louisiana.** Meeting, May 18, 1836, of the Louisiana Col. Soc. 192.  
**Massachusetts.** Adjourned Meeting of the Taunton Col. Soc. November 3, 1835. Officers and Managers, 34.  
**New York.** Notice of a Compact with the New York City Col. Society and the Young Men's Col. Soc. of Pennsylvania, 27.  
 Donations to constitute the Rev. William Jackson and the Rev. Dr. Milnor Life Members of the New York City Col. Soc. 102.  
 Fourth An. Meeting, May 10, 1836, of the N. Y. City Col. Soc. 184.  
**North Carolina.** Meeting, May 1836, of the Managers of the North Carolina State Col. Soc. 191.  
**Ohio.** The Knox co. Col. Soc. revived, 152. Its Officers and Directors, 153.  
 Anniversaries, July 4, 1836, of the Male and Female Col. Societies of Greene county, 289.  
 Extracts from the Sixth An. Reports of their respective Managers, 289, 290. Officers and Managers of the respective Societies, 292.  
 Annual Meeting, July 4, 1836, of the Ashtabula county Col. Soc. 255.  
**Pennsylvania.** Col. Soc. at Franklin, Beaver county. Its Officers & Managers for the ensuing year, 68.  
 Annual Meeting of the Young Men's Col. Soc. Feb. 22, 1836. Extracts from the Report of its Managers, 125, 126. Its Officers and Managers, 126. Petition on its behalf to the Legislature of Pennsylvania, 152.  
 Allegheny town Col. Society formed May 12, 1836. Its Officers and Managers, 206. Its First Annual Meeting, Aug. 22, 1836, 301.  
 Officers and Managers of the Dauphin county Col. Soc. 304.  
**Virginia.** Annual Meeting, January 8, 1836, of the Col. Soc. of Virginia, 64.  
 Its Officers and Managers for the ensuing year, 68. Extracts from the Report of its Managers, 151. Meeting in its behalf, April 7, 1836, 150.  
 "B." His Letter, Richmond, July 1836, concerning Agriculture in Liberia, 203.  
 Baldwin, Rev. E. M. Extracts from his Address to the Indiana Col. Soc. 122-124.  
 Baptist denomination of Christians. Their support of A. C. S. 141.

Barbour, John. S. Reference to his Oration on Mr. MADISON, 259.  
 Bassa Cove. Massacre at, 23, 33, 41, 47.  
 Battiste, John. His conviction and sentence for violating the laws against the Slave Trade, 38.  
 Beecher, Rev. Lyman, D. D. Addresses a Colonization Meeting, May 25, 1836, at Pittsburg. His remarks on Samuel J. Mills, 205.  
 Benedict, Samuel, a coloured man. His letter, Monrovia, Oct. 31, 1835, 48.  
 Bethune, Rev. George W. Notice of his Address to the New York City Col. Soc. at its meeting, May 1836, 189.  
 Birney, James G. Destruction of his Press, &c. 238.  
 Resolution of the Cincinnati Union of coloured persons against him, 322.  
 Brazeale, Drury W. 235. [See "Emancipation."]  
 Brazil, Government of. Its proceedings concerning the Slave Trade, 365.  
 Breckinridge, Rev. John, D. D. Addresses a Col. Meeting, in Newark, N. J. 34. His Address at a meeting, June 28, 1836, of the Young Men's Col. Soc. of the City of New York, 250.  
 Breckinridge, Rev. Robert J. His Proceedings in England, 320. His Letter, Paris, August 20, 1836, to the Rev. Dr. Wardlaw, 352.  
 Brewster, Lyman D. His Legacy to the A. C. S. 37, 135.  
 Brown, James, a Colonist. Reference to his contract with the Managers concerning Medicines, 18. Extract of a Letter from him, November 2, 1835, 31. His Letter, Oct. 10, 1835, proposing Agricultural plans for Liberia, 160. Extracts from his Letters, April 24, July 27, 1836, 176, 315.  
 Brown, Orlando. His Resolutions at a meeting, Aug. 22, 1836, of the Kentucky Col. Society, 268.  
 Buchanan, Thomas, Agent of the Young Men's Col. Society of Pennsylvania, and the N. York City Col. Soc. Extracts of Letters from him, 95, 96, 296.  
 Caldwell, Elias B. His remarks at a meeting, in 1816, of gentlemen friendly to the plan of African Colonization, 52.  
 Calhoun, John C., M. C. Extract from his Report concerning the circulation of inflammatory pamphlets through the mail, 74.  
 Camp, Herman. Addresses a letter to Gerrit Smith, 137.  
 Campbell, Robert. His second munificent donation to A. C. S. 142.  
 Cape Palmas. [See "Maryland State Col. Soc."]  
 Channing, Rev. William E., D. D. Notice of certain opinions of his, 77, 78, 80.  
 Clark, Rev. J. F. His Resolution, Aug. 8, 1836, at a Col. meeting at Louisville, Ky. 265.  
 Clay, Henry, M. C. His remarks at the Nineteenth Annual Meeting of A. C. S. 9. His remarks at a meeting, in 1816, of gentlemen friendly to the plan of African Colonization, 51. Notice of his Land Bill, 253. Addresses a Col. meeting, Aug. 24, 1836, at Lexington, Ky. 270. His remarks on that occasion, 297. His Letter, Sept. 3, 1836, on Colonization, 316.  
 Colonists, Letters from. [See "Brown, James," "Humphries, Jonas," "Moore, David," "Wilson, Beverley R."]  
 COLONIZATION. [See "American Colonization Society," "Auxiliary Societies," "Hopkins, Samuel M." "Huey, Daniel," "Liberia," "Madison, James, Ex-P. of U. S." "Marshall, John," "Resolutions," "S." Memorial to Congress in favor of, by the citizens of Dauphin county, Pennsylvania, 82. Views of "S" concerning it, 85. Colonization and Abolition. From the Pittsburg Chr. Herald, 87. Importance of the Scheme, 123. See p. 165. Letter of "J. F. C." Louisville, Ky. August 15, 1836, 321.  
 Colonizationist, The. Copies of it remaining on sale, 199.  
 Colson, Rev. William M., a colonist. His death, 103.  
 Coloured People. [See "Concord Female Liberia Association," "Lewis, Mr." "Pappy, Mr." &c.] State of Religion among the Coloured People at the South, 70. Religious Instruction of Slaves in S. Carolina, 100. Mississippi, 101. "American Union for the relief and improvement of the Coloured race." Its meeting, February 11, 1836. Managers of an Auxiliary to it formed at North Worcester, Mass. 103. Its meeting, May 25, 1836, 193.

Coloured People. Their condition in New England, 194.  
 'Their violence on a Judicial tribunal and rescue of two slaves, 239.  
 Colt, Mrs. Elizabeth. Bequeaths \$1000 to A. C. S. 296.  
 Concord Female Liberian Association, formed. Its Officers and Managers, 69.  
 Cone, Rev. Spenser H. Notice of his Address to the N. Y. City Col. Soc. 184.  
 Contributions to A. C. S. from Nov. 20 to Dec. 20, 1835, 39.  
     from Dec. 20, 1835, to January 20, 1836, 71.  
     from January 20, to February 20, 1836, 104.  
     from February 20, to March 20, 1836, 135.  
     from March 20 to April 20, 167.  
     from April 20, to May 20, 1836, 200.  
     from May 20 to June 20, 1836, 232.  
     from June 20, to July 20, 1836, 263.  
     from July 20, to September 23, 1836, 326.  
     from September 23, to October 25, 1836, 360.

Cresson, Elliot. Addresses, May 10, 1836, a meeting at which a Female Col. Soc. was formed in Pittsburgh, 193. May 12, 1836, a Col. meeting at Allegheny town, Penn. 206. May 13, 25, 1836, Col. meetings in Pittsburgh, 205. His remarks at the first meeting, June 28, 1836, of the Young Men's Col. Soc. of the City of N. Y. 250.

Crittenden, John J., M. C. Addresses a meeting, Aug. 22, 1836, of the Kentucky Col. Soc. 268.

Cuba. Slavery and the Slave Trade in, 323.

Cyples, Mrs. Her death, 103.

Davidson, Rev. Mr. His Resolution at a Col. meeting, August 24, 1836, at Lexington, Ky. 269.

Denmark. Her proceedings against the Slave Trade, 362.

Dewey, Rev. L. D. Addresses a meeting, June 28, 1836, of the Young Men's Col. Soc. of the City of N. Y. 255.

Dewitt, Bev. Thos. D. D. Addresses a Col. meeting, June 13, 1836, in N. Y. 206.

Duer, William, LL. D. His remarks at the 19th Annual Meeting of A. C. S. 1, 12. Addresses a Col. meeting in New York, Dec. 2, 1835, 34. His remarks, 57.

Duncan, Lucius C. Resolution proposed by him at a meeting, May 18, 1836, of the Louisiana Col. Society, 192.

**EMANCIPATION.** [See "*Abolition in Antigua*," "*King, Rufus*," &c.]  
 A plan for Emancipation in Kentucky, 92.  
 Experiment in the West Indies, 102.  
 A gentleman owning slaves near Petersburg, Va. proposes to emancipate them for Colonization in Liberia, 165.  
 A lady in North Carolina desires to colonize her slaves in Liberia, 204.  
 Twenty coloured persons in Caroline county, Va. with \$250 each, and thirty in Hanover county, Va. to be sent to Liberia, 204.  
 A gentleman contemplates the liberation and colonization at Cape Palmas, of 27 coloured persons, 204.  
 Minutes of the Synod of Kentucky on the gradual emancipation of slaves, 218.  
 Capt. Isaac Ross, of Mississippi. His testamentary emancipation of his slaves, and provision for the establishment of an Institution of learning in Liberia, 166. Contents of his will, 235.  
 Isaac Ross, Jr. His testamentary emancipation of his slaves on condition of their going to Liberia, 235.  
 Drury W. Brazeale, of Mississippi. His similar disposition of his slaves, 235.  
 Condition of the descendants of certain emancipated slaves in Virginia, 287.  
 Manumission, for colonization, of 18 slaves by a gentleman in Tennessee, 317.  
 Dr. Shuman, of Stokes county, N. C. proposes to emancipate for colonization 17 slaves, 317.  
 A gentleman of Fayette co., Kentucky, desires to send 30 slaves to Liberia, 318.  
 Seven or eight slaves from the estate of Mrs. Muldrow, of Kentucky, remain to be sent to Liberia, 318.

**EMANCIPATION.** Extract from the will of Lee White, of Jefferson county, Ky., emancipating all his slaves for colonization, 318.

Codicil to the will of Isaac Webb, of Fayette county, Kentucky, liberating his slaves, from 15 to 20, on the condition of their removal to Liberia, 318.

Five slaves emancipated by Wm. T. Smith, of Lexington, Ky. 318.

**EXPEDITIONS to Liberia.** Arrival of the Brig Rover at Monrovia, May 1835, with 71 emigrants, 15.

Arrival of the Brigantine Louisiana at Monrovia, Aug. 9, 1835, with 37 recaptured Africans, and 8 manumitted slaves of Wm. H. Ireland, 16.

Arrival of Ship Indiana, August 19, 1835, at Monrovia, with upwards of 60 emigrants for the Bassa Cove settlement, 16.

Proposed expedition from Norfolk with manumitted slaves of the late Gov. Samuel Blackburn, of Virginia, and other emigrants, and a proposed expedition from New Orleans, 16.

The Brig Luna, Capt. Bears, sails from Norfolk, March 3, 1836, with 80 emigrants and two recaptured African children, 93. Sails from N. York, July 5, 1836, with emigrants for Bassa Cove, 226.

The Schooner Swift, Capt. Homer, sails from New Orleans, May 1836, with 45 emigrants, 197.

Proposed expeditions of the Parent and Maryland Societies, 296.

The Brig Niobe sails from Baltimore for Cape Palmas, October 31, 1836, with missionaries, a printer, and 32 emigrants, 338.

Fendall, P. R. Addresses A. C. S. at its 19th Annual Meeting, 13.

Finley, Robert S. His retirement from the Agency for the Western District, 25.

Foote, S. A. Resolution moved by him at a Col. meeting, June 13, 1836, of the Young Men of the City of New York, 206.

Fourth of July, 140.

Freeman, Rev. F. Notice of his work entitled "Yaradee," &c. 296.

Frelinghuysen, Theodore. Addresses a public meeting in N. York, Dec. 2, 1835; and in Newark, N. J. 34. His speech at New York, 61.

His Letter, June 27, 1836, concerning a College in Liberia, 257.

Gales, Joseph, Treasurer of A. C. S. His Account from January 16, to December 11, 1835, 28. *See p. 11.*

Addresses the Managers of the North Carolina State Col. Soc. at a meeting in May, 1836, 190.

Gould, Rev. Mr. Extract from his Report, July 9, 1835, to the Maryland State Col. Soc. 132.

Graham, Rev. Dr. Addresses a Col. meeting, May 12, 1836, at Pittsburg, 205.

Green, James, of Mississippi. His bequest for Colonizing purposes, 236, 333.

Grier, Judge. Addresses a Col. meeting, May 12, 1836, at Alleghany town, 206.

Griscom, Dr. John. His Letter, June 30, 1836, on Colonization, 359.

Gurley, Rev. R. R., Secretary of A. C. S. Addresses the Society at its 19th Annual Meeting, 7. *See p. 12.* His visit to the North, 26. Addresses a Col. meeting, Dec. 2, 1835, in New York, 34. His Speech, 57. His Letter, Boston, Oct. 15, 1835, to the Editor of the Boston Courier, 39.

His remarks at the Annual Meeting, January 8, 1836, of the Col. Soc. of Virginia, 65.

Notice of his departure on a journey to certain Western and Southwestern States, 166. His proceedings, 233, 265. His Report, Oct. 20, 1836, of his proceedings, 329.

Addresses the Louisiana State Col. Soc. May 18, 1836, 192.

Notice of his remarks, Aug. 20, 1836, at Shelbyville, Ky. 267.

“ 24, “ Lexington, 269.

Addresses a public meeting, Aug. 26, 1836, at Lexington, 270. His Address, 293. Addresses a public meeting, Aug. 12, 1836, at New Albany, Ind. 305; Sept. 9, at Versailles, Ky. 306.

Notice of a visit from him to the North, 322.

Hall, Col. Addison, resigns his Agency for Virginia, 26.

Hall, Dr. James, Governor of Maryland in Liberia, returns to the U. States, 202.

Hargraves, George. His second munificent donation to A. C. S. 142.

Hawley, Rev. Wm. Addresses A. C. S. at its 19th Annual Meeting, 12, 13.

Herron, James B., sails in the Brig Luna, July 5, 1836, from New York for Liberia, 228.

Hodgson, Rev. Mr. Notice of his Address, May 10, 1836, to the N. Y. City Col. Soc. 185.

Hopkins, Samuel M. His Letter, December 26, 1835, 50.

Huber, Rev. Mr. His Resolutions at a meeting, August 20, 1836, of the Shelby county (Ky.) Col. Soc. 267, 268.

Huey, Daniel. His plan for aiding A. C. S. 284.

Humphries, Jonas, a settler at Bassa Cove. Extract of a letter from him, 250.

Hunt, Rev. Thomas P. Addresses a Col. meeting, December 2, 1835, in New York, 34, 63.

Hutchinson, Mrs. Susan D. Nye. Her Letter, Nov. 26, 1835, to the Ladies of the Abolition Society of Mass. 154.

Ireland, William H. Amount received on account of his bequest to A. C. S. 15. Sale of a portion of his estate, 332, 333.

Jay, Judge Wm. His Letter, Dec. 7, 1835, concerning a Letter of Prof. Lee, 153.

Jeter, Rev. J. B. Resolution moved by him at the annual meeting, Jan. 8, 1836, of the Virginia Col. Soc. 68.

Jones, Walter. Addresses A. C. S. at its 19th Annual Meeting, 12. Notice of his speech at a Col. meeting, March 24, 1836, in Washington, D. C. 127.

Judith, an African woman. Obituary notice of her, 195.

Kemble, Fanny. Criticism, from the Liberia Herald, on her Journal, 120.

Kennedy, Hugh. His legacy to A. C. S. 15.

Key, Francis S. Addresses A. C. S. at its 19th Annual Meeting, 12, 13. A part of a Speech of his on the trial of Reuben Crandall, 339.

King, Rufus, M. C. Resolution submitted by him, Feb. 18, 1825, for pledging the Public Lands, to aid the emancipation and deportation of slaves, 90.

Knapp, Capt. Charles W. His death at Whydah, on the West coast of Africa, 103.

Lansing, Gerrit Y., M. C. Admitted as a delegate from the State Col. Society of New York, 11, 12.

Laurie, Rev. James, D. D. Addresses A. C. S. at its 19th Annual Meeting, 13. His Letter, July 21, 1836, to Mrs. Madison, 262.

Lee, Richard Henry. His Letter, October 27, 1835, concerning some passages in a work of Judge W. Jay, 91. *See p. 153.*

Lee, Zaccheus Collins. Addresses A. C. S. at its 19th Annual Meeting, 11.

Lewis, Mr., a coloured Preacher. Notice of his Address concerning the condition of the Coloured People in New England, 194.

**LIBERIA.** [See "Benedict, Samuel," "Brown, James," "Buchanan, Thomas," "Expeditions to Liberia," "Managers of A. C. S., Proceedings of the," "M'Dowell, Dr. Robert," "M'Elroy, G. W." "Moore, David," "Skinner, Dr. Ezekiel," "Wilson, Beverly R." &c.] Emigration to, 15. Views of the Managers as to sending emigrants to, 17. A spirit of insubordination in a portion of the Colonists, 17. Their general loyalty, *ib.*

Appointment of Dr. E. Skinner to be temporary Colonial Agent, 17, 18.

Medical Department in, 18.

Erection of 9 cottages and a storehouse.

Progress in erecting a saw mill, and opening a road in the rear of Millsburg, 18.

Commission for negotiating a peace among the tribes in the vicinity of Liberia, 18. *See p. 31.* [See "Whitehurst, D. W."]

Languishing condition of the Public Farm, 18.

Agriculture, 19. *See p. 29, 160.* Office of Superintendent of Agriculture, 20. Horticulture, 32.

Arrangements for introducing working animals into the Colony, 19. " concerning colonial manufactures, 20.

Erection of a court and jail; and other internal improvements, 21.

Education in the Colony, 21. Sabbath School, 32. Collegiate Institution proposed, 70, 164, 256. [See "Ross, Isaac," "Sheldon, Henry."]

Progress of Temperance in, 22.

Land titles of the Society, and treaty for a further purchase, 23.

Intelligence from, by the Brig Ruth, up to November 2, 1835, 30.

Elections in, 30, 31.

Baptist Association, 33. Missionary and religious movements in, 96.

Methodists in, 198. Attention to the Sabbath, and average attendance on public worship in, 198, 199.

**LIBERIA.** Importations, 33. Marine List, 33.  
 Native Wars, 33. Liberation by the Colonial Agent of a Queer man captured by the Deys, 34.  
 Latest from, 41-50. Intelligence by the Brig Susan Elizabeth, up to January 8, 1836, 94.  
 Literature of, 118.  
 Municipal Legislation at Monrovia, 162.  
 Intelligence from, by the Brig Luna, up to April 24, 1836, 169, 229.  
 Settlement of MARSHALL founded, 169, 171.  
 Negotiation with King Boatswain, 229.  
 Intelligence from, by the Schooner Portia, Capt. Keeler, up to July 17, 1836, 271. By the Brig Luna, up to October 1, 1836, 359.  
**Lowrie, Walter.** Addresses A. C. S. at its 19th Annual Meeting, 12.  
**M'Donald, D.** Notice of his Address at a meeting, August 22, 1836, of the Allegheny town (Penna.) Col. Soc. 302.  
**M'Dowall, Dr. Robert.** His Letter, Monrovia, Sept. 3, 1835, 41.  
**M'Elroy, G. W.**, Agent of the N. York & Kentucky Col. Societies. His Letter, Monrovia, Oct. 5, 1835, 45; N. York, Dec. 15, 1835, 46; June 10, 1836, concerning the seduction by Abolitionists of certain emigrants to Liberia, 229. Addresses a Col. meeting, Aug. 8, 1836, at Saratoga, N. Y. 304.  
**Macfarland, Wm. H.** His remarks at the annual meeting, Jan. 8, 1836, of the Col. Soc. of Virginia, 64. Extract from his Oration on Mr. Madison, 259.  
**M'Kendree, Bishop**, a Vice-President of A. C. S. His death, 27.  
**M'Pheeters, Rev. Dr.** His Resolution at a meeting, May 23, 1836, of the Managers of the North Carolina State Col. Soc. 191.  
**MADISON, JAMES**, *Ex-President of the U. States.* His Letter, Dec. 29, 1831, on African Colonization, 89.  
 Dies, June 28, 1836, 201. His legacies to A. C. S. and extracts from his will, 237.  
 Biographical notice of him, 258. Proceedings of the Managers of A. C. S. on the occasion of his death, 262. His opinions on Abolition, 301.  
**Madison, Mrs. Dolly P.** Her Letter, Aug. 11, 1836, to the Rev. Dr. Laurie, 263.  
**Madison, James.** His Letter, March 23, 1836, on the condition of a number of slaves in Pr. Edward co., Va. emancipated by the late Rd. Randolph, 287.  
**MANAGERS OF THE A. C. S.** *PROCEEDINGS OF THE*  
 Their Nineteenth Annual Report, 14. State of the Finances, 14.  
 Expeditions, 15. State of the Colony, 17. Appointment of Colonial Agent, 17. Medical Department, 18. Colonial Improvements, 18.  
 Agriculture, 19. Working Animals, 19. Superintendent of Agriculture, 20. Wheels, Cards, Looms, &c. 20. Internal Improvements, 21.  
 Education, 21. Temperance, 22. Purchases of Land, 23. Schooner Margaret Mercer, 23. Massacre at Bassa Cove, 23. Slave Trade, 25.  
 Domestic Agencies, 25. Compact with two Auxiliary Societies, 26.  
 Maryland State Society, 27. Deaths of two Vice-Presidents, 27.  
 Prospects, 27. Treasurer's Account, 28, 11. Resolution, October 23, 1835, concerning Agriculture, Working Animals, Manufactures, &c. at the Colony, 29. Resolution, July 6, 1836, concerning the death of Mr. Madison, 262.  
**Marshall, Chief Justice**, a Vice-President of A. C. S. His death 27, 1.  
 His Letter, Dec. 14, 1831, concerning African Colonization, 90.  
 " Feb. 8, 1835, " " " 165.  
**Maryland State Col. Society.** [See "Hall, Dr. Jas."] Correspondence with, 27. Proceedings at its Fourth Annual Meeting, March 4, 1836, 99, 129. Officers and Managers, 134 Education at Cape Palmas, 284.  
**Matanzas.** The Slave Trade in, 324.  
**Matthews, Rev. Mr.** Addresses a Col. meeting, April 26, 1836, in Richmond, 194.  
**Maybin, J. A.** Resolution proposed by him at a meeting, May 18, 1836, of the Louisiana State Col. Soc. 192.  
**Mayes, Judge.** His Report and Resolutions at a Col. meeting, Aug. 24, 1836, at Lexington, Ky. 270.  
**Meade, Bishop.** His remarks, April 26, 1836, at a Col. meeting in Richmond, 194.  
**Mercer, Charles F., M. C.** Addresses A. C. S. at its 19th Annual Meeting, 12. Notice of his Address, March 24, 1836, to a Col. meeting in Washington, D. C. 128.

Mercer, Miss Margaret. Collection under her auspices, of \$1300 for instructing at Glasgow, in Scotland, two young Liberian Colonists, 22.  
 Extract of her Letter, July 14, 1836, concerning a proposed College in Liberia, 257.

Mercer, Schooner Margaret, is sold in May 1835 to Roberts, Colson & Co. 23.

Mills, Rev. Samuel J. Remarks of Dr. Beecher concerning him, 205.

Mills, Rev. Thornton A. His Resolution at a meeting, August 22, 1836, of the Kentucky Col. Soc. 269.

Missions. [See "Africa," "Liberia," "Mylne," &c.]  
 Episcopal Missions to Africa, 164. Seventeenth Anniversary of the Young Men's Missionary Society. Liberian Mission to Africa, 283. Missionaries to Africa of the Methodist Episcopal church, the Episcopal church, the Foreign Missionary Society, and the American Baptist Board of Foreign Missions, 325.

Moore, Betty, an aged slave. Notice of her death, 318.

Moore, David, a Colonist. His Letter, April 24, 1836, 240.

Moore, Mrs. Mary C. Her Letter, July 15, 1836, concerning the decoy of certain Emigrants, 288.

Muldrow, Mrs. 318. [See "Emancipation."]

Mylne, Rev. William. Extracts of a letter from him, Dec. 15, 1835. Death of his wife, 97.

Naples. Her proceedings concerning the Slave Trade, 364.

Netherlands. Their relation to the Slave Trade, 366.

Oshorn, Mrs. Sarah. Her legacy of \$500 to A. C. S. 142.

Palmer, Rev. Benjamin F., D. D. His Resolutions at a meeting, June 28, 1836, of the Young Men's Col. Soc. of the City of New York, 255.

Papy, M., a coloured Lawyer in Martinique, 195.

Paulding, James K. His opinion on African Colonization, 143.

Peers, Rev. B. O. His Resolutions at a Col. meeting, Aug. 8, 1836, at Louisville, Ky. 266.

Perkins, Dr. Alfred. His legacy to A. C. S. 15.

Pinney, Rev. John B., Colonial Agent, returns to U. S. in October, 1835, in the Brigantine Louisiana, 18.  
 Resolution offered by him to a Col. meeting, June 13, 1836, of the Young Men of the City of New York, 206.  
 His Resolution and Address at the first meeting, June 28, 1836, of the Young Men's Col. Soc. of the City of New York, 246.  
 Addresses a Col. meeting, Aug. 8, 1836, at Saratoga, N. Y. 304.  
 Appointed an Agent of A. C. S. for the New England States. Addresses a Col. meeting, Aug. 28, 1836, at Springfield, Mass. 305.

Plumer, Rev. Wm. S. His remarks at the annual meeting, January 8, 1836, of the Col. Soc. of Virginia, 67.  
 Extracts from his Address to the N. Y. City Col. Soc. at its meeting, May 1836, 190.

Poindexter, Geo. His card, Sept. 2, 1836, concerning African Colonization, 303.

Polk, Josiah F. His Resolutions at a Col. meeting, March 14, 1836, in Washington, D. C. 127.

Pollard, B. Addresses a Col. meeting, April 28, 1836, in Richmond, 194.

Pomeroy, Rev. Jonathan L. His legacy to A. C. S. 237.

Porter, James. Resolution proposed by him at a meeting, May 18, 1836, of the Louisiana State Col. Soc. 192.

Portugal. Her relations to the Slave Trade. 366.

Proudfit, Rev. Alex., D. D. His remarks at the 19th Annual Meeting of A. C. S. 6.  
 Addresses a Col meeting, June 13, 1836, of the Young Men of the city of N. York, 207. Addresses a meeting, June 28, 1836, of the Young Men's Col. Soc. of the City of N. York, 254.

Randolph, John, M. C. His remarks at a meeting, in 1816, of gentlemen friendly to the plan of African Colonization, 54.

Randolph, Richard. Condition of the descendants of certain slaves emancipated by him, 287.

Recaptured Africans. [See "Expeditions to Liberia."]  
 Two African children, who had been brought into the U. S. by Capt. C. Miller, sent to Liberia by the Government of the U. States, 16.

Reese, Dr. David M. Extracts from his pamphlet concerning Ultraism, 373.

**RESOLUTIONS PROPOSED OR ADOPTED IN LEGISLATIVE OR ECCLESIASTICAL ASSEMBLIES; LAWS; PUBLIC MEETINGS; AND OTHER PUBLIC PROCEEDINGS HAVING RELATION TO AFRICAN COLONIZATION.** [See "American Colonization Society," "Auxiliary Societies," "Gurley, Rev. R. R." "Virginia."]

Colonization meeting, December 2, 1835, in New York, 34, 57.

Meeting assembled on the call of the Washington City Col. Soc. March 14, 24, 1836, 127.

Ladies' Col. meeting, May 10, 1836, in Pittsburg; and formation of a Female Col. Soc. 193. Its Address to the Ladies of the West, 207.

A Col. meeting, April 26, 1836, in Richmond, 194.

" " May 13, 1836, at Pittsburg, 205.

Meeting of the Young Men of the City of New York, June 13, 1836, and formation of the Young Men's Col. Soc. of that city. Its Officers and Managers, 206, 207. First meeting of the Young Men's Col. Soc. of the City of New York, June 28, 1836, 246.

Col. meeting, Aug. 8, 1836, at Louisville, Ky. 265; Aug. 24, 1836, at Lexington, Ky. 269; Aug. 8, 1836, at Saratoga, N. Y. 304; Aug. 12, 1836, at New Albany, Ind. 304; Sept. 9, 1836, at Versailles, Ky. 306.

Recommendation of the cause of African Colonization by the Synod of Philadelphia, 38.

Recommendation of A. C. S. in May 1836, by the General Synod, 141.

Resolutions of the Presbyteries in Philadelphia, Newcastle, New York, New Brunswick, Fayetteville, and Hopewell, concerning Colonization and Slavery, 216, 217.

Resolutions of the Philadelphia Presbytery of the Reformed Presbyterian church, August 1, 1836, in favor of A. C. S. 282.

Resolutions of the New York Conference in favor of A. C. S. 283.

" General Association of Massachusetts, June 28, 1836, on the same subject, 283.

Robertson, Judge. Addresses a Col. meeting, Aug. 24, '36, at Lexington, Ky. 269.

Ross, Capt. Isaac. 166, 283, 334. [See "Emancipation."]

Ross, Isaac, Jr 235, 333. [See "Emancipation."]

Russia. Her proceedings against the Slave Trade, 364.

Russwurm, John B., appointed Governor of the Colony at Cape Palmas, 272.

"S." a correspondent of a newspaper called the Landmark. His views concerning Colonization, 85.

Sardinia. Her proceedings concerning the Slave Trade, 362.

Sewall, Dr. Thomas. Addresses A. C. S. at its 19th Annual Meeting, 13.

Seys, Rev. John. Extract of a letter from him, Nov. 4, 1835, 96. His letter, Dec. 17, 1835, 97. Visits U. States, 271. Returns to Africa, 325.

Sharp, W. W. Addresses a Col. meeting, April 26, 1836, in Richmond, 194.

Sheldon, Henry. His donation towards founding a High School, or College, in Liberia, 70.

Shuman, Dr. 317. [See "Emancipation."]

Skinner, Dr. Ezekiel, appointed temporary Colonial Agent. Sails for the Colony in the Brig Susan Elizabeth, July 11, 1835. Arrives at Monrovia, Aug. 12, 1835, 18. Extract from his letters, Dec. 22, 1835, Jan. 8, 1836, 94, 98. Addresses the Maryland State Col. Soc'y. at its 4th annual meeting, 120. Extracts from his letter, April 1836, 170.

Slavery. [See "Abolition in Antigua," "Breckinridge, Rev. Robt. J." "Emancipation," "Randolph, Richard," "Resolutions," &c.]

Opinions of Washington concerning, 48.

Slave Laws of Virginia, 91, 153.

Political character of the Slavery question in the U. States, 122-4.

Extracts of a letter to Lord Brougham concerning American Slavery, 221.

Extract from the Answer of the General Conference of the U. States to an Address from the Wesleyan Methodist Conference, 282.

Dr. Alexander on the Religious Instruction of the Negroes, 318.

In Cuba, 323. Prospects of its termination in several States of the United States, 350.

Slave Trade. [See "Battiste, John."]

Capture of Slavers, 94, 98, 158, 272.

Extract of a letter from Dr. Skinner concerning it, 98.

Treaty between Great Britain and Spain concerning it. 99.

Slave Trade. Seizure of the vessel St. Nicholas, in New York, on a charge of having violated the laws of the U. States against the Slave Trade, 99. Its progress, 158. In Cuba, 323. In Matanzas, 324. Carried on from Eastern Africa, 199. Charge against a Colonist of being concerned in it, repelled by him, 159. Extracts of an article from the Edinburg Review concerning it, 361. Smith, Gerrit. His defection from A. C. S. and charges against it, 35, 137. His Letter, Nov. 24, 1835, to Mr. Gurley, 36. Smith, William T. [See "Emancipation."] His legacy to A. C. S. 318. Southard, Samuel L., M. C. Addresses A. C. S. at its 19th Annual Meeting, 12. Spain. Her policy concerning the Slave Trade, 367. Spencer, Daniel M. His Resolution and remarks at the annual meeting, July 4, 1836, of the Ashtabula (Ohio) county Col. Soc. 255. "Spirit of Misrule," The, 239. Stone, William L. His remarks at a meeting, June 29, 1836, of the Young Men's Col. Soc. of the City of New York, 231, 254. Sweden. Her relations to the Slave Trade, 366. Tallmadge, Benjamin. His legacy to A. C. S. 296. Taylor, William, a coloured medical student. His purpose of settling as a practitioner of medicine in Liberia, 18. Teage, Hilary. His Letter, Monrovia, Aug. 4, 1836, concerning a charge against him of being concerned in the Slave Trade, 159. Thatcher, B. B. Addresses the N. Y. City Col. Soc. at its meeting, May 1836, 189. Thompson, Mrs., a Colonist, formerly Mrs. Cesar. Her death, 103. "Thoughts for those who think," 73. Tittler, Ephraim, a coloured man. His Letter, January 19, 1836, 44. Todson, Dr. Geo. P. Returns to U. States, in April 1835, in the Brig Bourne, 18. Turner, Reuben D., Corresponding Secretary, &c. of the Young Men's Col. Soc. of N. York. Notice of his Circular, 256. Tyng, Rev. Stephen, D. D. Resolution moved by him at a meeting, May 1836, of N. York City Col. Soc. 189. Ultraism. Extracts from a pamphlet concerning it, 373. United States. Their policy concerning the Slave Trade, 365. Van Rensselaer, Rev. Cortlandt. Resolution offered by him to a Col. meeting, June 13, 1836, of the Young Men of the City of N. York, 206. Virginia, Slave Laws of, 91, 158. Resolution of her Legislature, Dec. 1816, concerning African Col. 113, 114. Sentiments of several of her public men concerning African Col. 112-116. Her policy towards the Coloured People, 116. Washington, George. Extracts, concerning Slavery, from his letters, April 12, 1786, to Robert Morris, May 10, 1786, to the Marquis de Lafayette, and Sept. 9, 1786, to John F. Mercer, 48. Webb, Charles H., a coloured medical student. His death, 18. Webb, Isaac 318. [See "Emancipation."] Wharton, Mr. Addresses the Louisiana State Col. Soc. at a meeting held May 18, 1836, 192. Wheeler, S. J. His Letter, Nov. 1835, on Slavery and Colonization, 37. White, Lee. 318. [See "Emancipation."] White, Col. Manuel. His liberal donation to A. C. S. 202. Whitehurst, D. W. His Journal of a visit to the Tribes North of the River St. Paul's, 105, 144, 177, 209, 241, 273, 307. Whittlesey, Elisha, M. C. Addresses A. C. S. at its 19th Annual Meeting, 12, 13. Williams, Rev. Anthony D., a colonist. Extract of a letter from him, 96. Wilson, Beverley R. His Letter, Monrovia, April 26, 1836, 208. See p. 17, 26. Winslow, Rev. Mr. Offers a Resolution at a meeting of the American Union for the relief and improvement of the Coloured race, 193. Witherspoon, Rev. Dr. Addresses a Col. meeting, May 25, 1836, at Pittsburg, 205. Wright, Rev. Chester. His remarks concerning the Liberator, Rev. R. W. Bailey. &c. 99, 100. Yaradee, a Plea for Africa, 296.





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LATEST FROM LIBERIA.

THE Brig Luna, Captain Bears, which left Norfolk for Monrovia on the 8d of March last, with eighty emigrants and two female recaptured African children, has returned to the United States. She arrived at New York on the 13th inst., bringing letters from the Colonial Agent, Vice-Agent, and others. Among her passengers, is Mr. HILARY TEAGE, Colonial Secretary, and Editor of the Liberia Herald. Our readers will be pleased to learn that the emigrants by the Luna had safely arrived. When this vessel left Liberia, a portion of them had been located, and the residue were expected, at a new and eligible settlement called MARSHALL, after the late Chief Justice of the United States, and in pursuance of one of the Resolutions passed by the Managers in July 1835, in honor of that illustrious friend of African Colonization. This settlement, which is about twenty miles from Monrovia, is supposed to possess peculiar advantages in point of salubrity and in other respects. It enjoys from its situation the constant benefit of the pure breeze of the sea, and is separated by a considerable expanse of water, for a distance of at least three miles, from any swamp or marsh in the general range of land breezes. The nearest marsh is about one mile north of the settlement; and it seems secured from the deleterious effects of this marsh by the intervention of a considerable eminence, and the infrequency of land breezes from that direction. The Colonial Agent expresses his regret that the emigrants by the Luna could not have been landed immediately at MARSHALL. This was prevented by an objection on the part of the Captain, arising from the terms of the charter party. Two vessels, however, were immediately procured, in which a portion of them were conveyed from Monrovia to Marshall, and the residue were expected to embark for the latter settlement on the day when the Luna sailed. The accounts by this vessel are encouraging. Agriculture is rapidly advancing. The citizens of Monrovia, so long unduly and injuriously partial to commerce, seem at length to be convinced that the cultivation of the soil is the true source of their individual and collective prosperity. So much zeal is now felt on this subject, that the Liberia Herald hazards the prediction, that if the spirit of agricultural industry continue for five years to come what it has been for one year past, tropical productions, raised in the Colony, will then be exported to a considerable

amount. The colonists themselves begin to look back with amazement at their former insensibility to the remarkable aptitude of their soil and climate for farming enterprise. It is stated, in illustration of this characteristick, that coffee trees of different sizes and ages may be easily transplanted, and in the greatest abundance, from the woods between Monrovia and the Junk, and that they require no working afterwards. The only caution requisite in removing them, is that they should be taken at the proper season. The consequent practicability of establishing a coffee farm is as obvious as its prospective utility. One of the colonists, Randolph Cooper, has six thousand corn hills on his farm; and besides raising watermelons, cassada, &c. in considerable quantities, has cultivated potatoes to such an extent as to reduce the price in market fifty per cent. since the last crop. The Herald remarks that it is shown by experiment that an agriculturalist, commencing with spirit, and setting out fifteen or twenty thousand coffee plants, may calculate, with a near approach to certainty, on a large quantity of coffee in three years. He would thus be enabled always to supply himself, and would possess an article which is always in demand, and which could be at all times exchanged for any other articles wanted by him.

The mules which it was expected would have been purchased at the Cape de Verd Islands, were not obtained, the price exceeding that to which the Captain had been limited. A supply of those useful animals will be procured as soon as possible. Mr. TEAGE, with whom the Managers have had an interview, states that oxen can be got in sufficient quantities from King Boatswain and from the leeward.

This officer has communicated many interesting facts, to which we may hereafter particularly advert. The Luna having arrived after the present number of the Repository was prepared for the press, and nearly all of it in type, it is with difficulty that room is made for any portion of the information which she brings. Mr. TEAGE is of opinion that the causes of insalubrity at the Colony are regularly diminishing as the country becomes cleared and opened, and the local diseases better understood. There are, he states, nine schools in Liberia, of which three are at Monrovia, two at Caldwell, and one each at Millsburg, New Georgia, Edina, and Bassa Cove. He estimates the population of the Colony at about 4000; assuming as the data for the calculation the result of the last census taken at Monrovia and Millsburg, of which the further progress was prevented by the outbreak of the natives on Bassa Cove.

*Extracts of a letter from Dr. F. SKINNER, Colonial Agent, to the Rev. R. R. GURLEY, Secretary of the American Colonization Society, dated Monrovia, April 1836.*

DEAR SIR: I received yours of February, 1836, yesterday. I have so much of importance to write to the Board and to others in America, and so little time to write, that I know not where to begin.

I have just recovered from my fourth attack of the fever since my arrival here the last time; one single paroxysm only has been severe. You would be astonished that I was alive, if you knew all the circumstances and exposures through which I have passed; and eternity only will be sufficient to express to my Redeemer that gratitude I owe to him for the goodness with which I have been surrounded amidst all my privation and suffering since I arrived here last. Since my last, Death has made no inroads on our numbers. My daughter has been severely sick at Bassa, where she resides. She has recovered, and recommenced her school on Monday last. I left there on

Tuesday morning, having heard a report of the arrival of the long expected emigrants, Mr. Buchanan and Brother Crocker being sick, but I hope not dangerously; walked the beach eighteen miles to Little Bassa, having had a paroxysm of fever the preceding night and taken a light and early breakfast. I travelled sixteen miles of this distance without a drop of fresh water, except what I drank once out of a single leaf, about a spoonful, and once out of a piece of a canoe in a state of decay, the result of a shower the preceding night, and eat nothing but a piece of raw cassada. At the end of this distance, I drank not less than two quarts of cold and good water in the space of 30 minutes, travelled two miles further and put up for the night with Mr. Shaw, an American trader. The next morning I pursued my journey to Junk, sixteen miles, stopping at a salt town about six miles on the road, and the last after leaving Little Bassa, to get water. On my repassing the town from the place where they get water when they reside here for boiling salt, I passed a native armed with a long knife; John, a recaptured man, being just behind me. After travelling a mile or more, I looked back and missed John: he had the Society's compass, my sack of clothes, a pair of my boots, and a musket belonging to the Society. I soon found myself pursued by a native walking very fast. I had no weapon except my umbrella and the standard of the compass, and was at the time under a paroxysm of fever and a burning meridian sun. As he quickened his pace, I quickened mine; and after a pursuit of about two miles, he turned back and I pursued my journey, expecting John was robbed and murdered. Arrived at Crootown, about two miles from my expected night residence, at four; could obtain nothing to eat but a roasted plantain; the fever still continuing, it was probably for my good that nothing more substantial could be obtained. I arrived at Marshall, on the west bank of Red Junk river, at seven; supped on palm oil and rice, and fried plantains, and the worst of Bohea tea. And here let me stop to give you a description of this most beautiful spot of creation. A poetic imagination might conceive it the ancient site of the Garden of Eden; for here, but for the point of land lying between the two capacious bays formed by the united branches of Red Junk and Junk rivers, four rivers would meet to form one bay entering the ocean by a common outlet, which was evidently the case but a few years ago. The point between these two rivers, is sandy and free from swamps; there is not a mangrove swamp across which the land breeze blows within three miles; and it must pass over open spaces of water of at least one and a half miles before it reaches the village. The sea breeze is perfectly uncontaminated. The town plot is one mile and one rood square, containing seven squares each way, and an intervening high way of three rods width; each block is 20 rods each way, and contains eight lots; so that there are 49 blocks, or 392 lots of 50 rods each; Water street ranging Northeast and Southwest by the compass. We have four entire blocks cleared; and the recaptured Africans, with several of the old settlers who had drawn farm land at Junk, have drawn lots, cleared their grounds, and some of the recaptured have houses in which they live—all done since my last communication from the Board. There cannot be a healthy

situation in any tropical climate, if this is not one. It rises gradually from the side next the sea, forming a higher and higher bank at the Northeast of the town, and is not less than 30 feet high. I had called it Ashmun, but to redeem the pledge of the Board, have changed it to MARSHALL. May its citizens, for integrity, industry, and uprightness, do honor to the illustrious name after which it is called! On this ground, and in the houses erected by Mr. PINNEY, I hope in the course of the next week to have all the new emigrants except a very few, and shall be there myself to take the charge of them and the goods.

About 10, John arrived. He had been assaulted by five men, one of whom caught hold of his gun, and another one boot. He cocked his musket and brought the muzzle to bear upon the leader, on which lie ordered the man who held the barrel to let it go. On this he kept the dastardly cowards at a distance. After a sleepless night and a breakfast of palm oil and rice, I pursued my journey up the river; being determined, if possible, to reach home that night. About 15 miles up the river, called at a native town under Comacree; got a roasted cassada, and bought a few cassadas and plantains; proceeded up the river, and was stopped by a shower of rain about two for near an hour, and then proceeded. This was the last native village on the river, except one about five miles up, that had been destroyed for a year and but one house standing in it which would shed rain, and this without walls. One mile before we reached this place, a most violent thunderstorm commenced, and we were in a moment as wet as though we were in the ocean, with a very great change of air. Our only alternative now was to lie out all night or seek shelter in the above village. We chose the latter, found the house named, and soon struck fire and roasted and eat some plantains. We had no water except what we caught in a pint bowl. Here I lay down, wet as I could be, on the naked ground, still hungry and thirsty, while the clouds poured down torrents, and the most tremendous peals of thunder shook the earth on which I lay, sincerely blessing God for the comfortable asylum his Providence had cast in my way. I soon fell asleep and slept quietly until morning, when I found myself dry and the heavens clear and serene. I then pursued my journey about ten miles to the head of Junk river, passed over to Mesurado, stopped at a native town, eat a roasted plantain, got a canoe, and arrived here at three in the afternoon. I have had no fever since. \* \* \*

In respect to native cottages in the interior, they would not, I conceive, have any advantages at present over the spot I have chosen. The expenses and danger of forwarding supplies would be immense, and it would be scarcely possible to place them in a state of security from native robbery and murder. They would need a fortified spot and an armed force during their acclimation. Advantages would no doubt result from a mountainous district, and the earliest opportunity shall be embraced to ascertain the nearest and most eligible spot for such a settlement. In the meantime I declare, that I should not have the least fear, had I a convenient house at MARSHALL, to bring out the remainder of my family, or to take under my care at that place any American for acclimation. I shall ever regret that the present emigrants will not afford a fine experiment.

The Captain of the *Luna* has arrived without mules, being restricted, as he says, to less than half their value in the Cape de Verd Islands. I could procure native oxen had I the means, but I have not. Just so soon as the means are furnished by the Board, no effort on my part shall be wanting to carry into effect the desires of the Board in this respect; but I shall be under the necessity of stopping our present united efforts on the farm for want of funds. I cannot pay more than half the amount due for the *Junk* purchase and the ground on which the town of *Marshall* stands, and supply the emigrants until it is possible to receive supplies from America. Our assortment of goods is bad for the payment of this debt, or for native trade. Had I a full store of proper goods, I would pledge myself to prepare proper places for five hundred emigrants each year. Mr. *Willis*, of *Millsburg*, a first-rate farmer, and who would work himself when not otherwise engaged, might be employed at five hundred dollars a year. He is a man of good constitution, industrious habits, upright moral deportment, and has recently made a public profession of religion, and gives evidence of that piety that prepares the man for either life or death. He has the advantage of being thoroughly acclimated. But I need not repeat the only reason that puts it out of my power either to employ him, or labourers in any other work of improvement. Mr. *Teage*, who leaves in the *Luna* for America, would be of great benefit to the Board if he could be employed to make a selection of proper goods for this market. He will bear these despatches, and will visit the Board; and you will receive from him the most correct information on any point you may wish to inquire.

The agricultural spirit of the Colony is evidently advancing. *Bas-sa Cove* is re-established, and a very handsome location, but not equal to *Marshall*. Both places abound with good oysters, but those of *Junk* are superior in size and goodness. I obtained at this place not less than three bushels for two heads of tobacco, which were caught by a native boy in less than two hours, and which wanted nothing but good butter to make them equal to any ever caught in America. I regret that there is not that regard to the rights of the natives in many of the settlers which justice and policy demand. \* \* \*

In adverting to that part of your letter which relates to *Factory Island*, I feel sensations which I cannot describe. A little more than one year ago, I first set foot on that beautiful spot. The first thing that struck my eye was the ruins of an ancient wharf. My mind run upon the origin of its name. I fancied before me a store of goods, filled with rum and other things to excite war and purchase human flesh; the barricade, the clinking chain by which human beings are fastened to each other by the neck, were present before me. I heard or fancied I heard the groan of the husband torn forever from his wife and family, and that of the despairing wife and mother was a reality to my imagination; every degree of family connexion torn asunder by the monster slave trade, I fancied before me the blood-stained soil of *Africa* and the blazing native village. I traced the evil to the whole of the slave ship, and the watery grave that swallowed its thousands, and thence to the slave market and slave plantation, and the course of hereditary slavery. I thought of the black cloud that hovers over

my country, and saw all this evil embodied in the name Factory Island, and almost wished that the Island and its name were annihilated together. I inquired what is Factory Island now? A beautiful Island! Its former visions of horror all passed away; the song of birds and a solitary white eagle was all that met the eye, or struck the ear, and the river covered with the canoes of the natives: and my soul said, Oh! what a change! and to what has it been owing?—when my mind ran to your Society, and its illustrious founders, as the cause of this wonderful change. In a moment a new train of thoughts, as if impressed by the Spirit of God, took possession of my mind, and my soul was wrapt in visions of the future, like John on the Island of Patmos. I felt that the ground on which I stood was holy, as that on which Moses stood before the burning bush in presence of the great I AM. The name and Island both were sanctified and set apart for God. And my soul said this shall be Factory Island still, a factory where the naked native boy shall be transformed into the pious, meek and lovely Christian, and where the darkest shades of moral and mental ignorance shall be removed, and the mind be led through all the steps of art and nature up to her Creator \* \* \* \* \*

I engaged whilst in America that benevolent man CORTLAND VAN RENSSELAER, whose name I never hear but with the most heartfelt respect, to aid by his liberality and personal effort in an enterprise, the object of which is to furnish the colonists with a finished education in every department of science, and the advanced native in the same school. Whilst in the same establishment and in proper buildings the native savage boy is brought forward and fitted for the finishing polish of a finished education, from such a Seminary from 10 to 30 native boys may be sent forth yearly to enlighten Africa: whilst a school of a similar character ought to be established for the education of females, to be their help mates in renovating Africa. The four Islands above would afford a favorable site for all these operations. Brother CROCKER has formed an alphabet of the Bassa language, and we shall soon have it in a printed form. Were Mr. Sheldon's views to concur with mine, the only objection would be the size of the Island, which is 304 rods long by 82 wide, and contains about 83 acres. Better land does not exist. The thousand acres might be laid off on each side the river opposite the Island, and it lies in the heart of a most fertile country. I would merely say with respect to the High School, should not Mr. Sheldon's views accord with mine, I will on information immediately proceed to select another spot for him, though without giving up my own object, for the regular organization of which, as well as for the purpose of bringing out my family, I beg leave of the Board to return to America a year from this present time, should my life be preserved until then and the Board wish still to continue me in their service.

I shall not fail to correspond with the Secretary of the Navy upon the subjects which you have mentioned in your letter. I have forwarded with these despatches a regular account of my transactions since my arrival, and shall endeavor to have all the accounts regularly kept; but as to what is passed, neither the books nor any man on earth is able to lessen the darkness that hangs on this whole subject.

To convince you of this truth, I have forwarded the books for your inspection. As to the books you speak of, as having been sent out, no one knows anything about them; they never have been received. As regards the timber sent out for the saw mill, I believe I have already informed you that it has become totally unfit for that object by its decay. It had lain so long that it could be of little use for any object. I have saved from its ruins what I could. I would say that a saw mill would be of no use either to the Colony or Society, unless we had a steam mill at the mouths of our rivers, where logs might be floated down from every direction, or had oxen or other animals to draw loads. It would cost more to get a log to the mill, of any considerable size, at the distance of 20 rods, by the mere exertions of men, than the boards it would make would be worth. I wish that for the information of the Board upon this subject, I could at this time forward the bill of the expenses of removing the log for the mast of the Margaret Mercer from about 12 rods of the water to the water's edge. We will take due care of the pattern sent out.

In relation to those African girls, I will use my utmost exertions to place them in a situation where they may receive a suitable education.

Accompanying these despatches, you will receive a copy of the Laws that have been passed by the Agent and Council since I entered the Agency. We have been unanimous in our opinion; and they are now submitted to you, to decide whether they shall remain our laws or not.

I have made two purchases of land; one at Edina, of Bob Gray. The purchase of Edina embraced but a small tract of land on the point between the west end and the outlet bay of St. John's river and the sea; the northern boundry a tree standing on the margin of the bay, near the mouth of Mechlin's river, from which the line proceeded W. N. W. to the sea, not over three-fourths of a mile. The street is laid out N. 8° E. and W. 8° N. The town was laid out beyond the line of purchase, so that the entire front of two lots, the whole of one of them, and part of two others deeded to the citizens, were on Bob Gray's land. There was a beautiful hill between Edina and Bob Gray's town. This spot the Baptist Missionaries wish to obtain for the establishment of a Mission School on the Manual Labour plan, and which would at once accommodate the children of Bob Gray's town and those of Edina with a School. Bob Gray was in favour of the School, and engaged to send the children of his town, and to keep them steadily in the Common School and also in the Sabbath School. Between the hill above named and his town is a hollow, from the lowest part of which my purchase commences, by a line running E. 8° South until it strikes Mechlin's River, and W. 8° N. until it either hit the sea or the former line of Edina. The purchase was made for two muskets and five bars—whole expense about \$15. I have by this purchase cleared the land which had been deeded to the citizens, added eleven town lots to Edina, granted to the Mission 83 acres, for which they insist on paying the whole amount of purchase, and have not less than 50 acres left to be appropriated to other objects. I have sold one of the water lots that was on Bob Gray's land previous to the purchase, for \$15, and have an offer of \$15 each for two more. The Baptist Mission have paid me. The Board will say whether I shall

refund to them the money or not. My second purchase has been at Junk. The last purchase made by Mr. PINNEY from Prince Will, is disputed by the Junk people as illegal. Prince Will had been driven from Junk by them previous to his sale of the land; they have since killed him, and dispersed his people. No part of the purchase money had been paid. The spot on which MARSHALL stands, which was vastly the most eligible spot for a settlement, was embraced in this contested title. Without inquiring into the right of Prince Will to sell the land, I thought it important that in establishing an infant settlement, there should no cause of contention exist between them and the surrounding natives. On this account I entered into an agreement with Grando, to whom the land lying between the left hand branch of Red Junk and the sea belonged, as far as Kimircrees point, not less than 12 miles of seabeach extending toward the Cape to King Gray's territory, and up the said left hand branch for at least an equal distance; the land will probably average five miles wide, and there are on it heaps of oyster shells enough to supply the Colony with lime for at least a hundred years to come: This purchase was made for two hundred bars; though Grando now desires 20 bars more for four or five native houses which he has given up to us. He is a second Bob Gray, is fully acquainted with Junk bar, and calculates to establish himself in our territory and in our vicinity. He is employed by the headmen at Junk as their interpreter and principal speaker in all their palavers. His friendship is of considerable importance to us.

*Extract of a letter from JAMES BROWN, Liberia, April 24, 1836, to Mr. GURLEY.*

I have had a great opportunity of seeing the country since I wrote you last; having been sent by the Agent to try to settle the war between the Kiugs of the Dcy country, which is now settled. I also went to Cape Mount, to make arrangements to settle the war between King Boatswain and Jenkins; but I was taken sick, and the mission has been broken up for the present. The more I see of Africa, the better I like it; and, as I have said in my former letters, we only want a little good management to make this a most desirable place. But such management has not yet come to hand. I am sorry for it—truly so; because this is, and must be, the place for the coloured people in the United States. I am doing all in my power to improve and advance the Colony. I am now trying to raise a committee of respectable persons, to hold a regular communication with different persons upon different matters—such as farming, live stock; plaiting, raising, and care to be taken of fruit trees, medical plants, &c.; the best time of the year for new comers to come to Liberia, advising them what and what not to bring with them. Many come here, who bring with them highposted bedsteads, large tables, sideboards, &c. If these were sold in the U. States, and the money turned over to something else, would it not be better, because they can be made here as cheap as in the U. States? In regard to live stock running, you have no idea of the great increase. Mr. Philip More told me, that one goat gave him five kids in eight months. Our goats and sheep always have two and often three at once. Mr. More also told me that he has cut bunches of plantains, some weighing from sixty to seventy pounds.

## MR. WHITEHURST'S JOURNAL.

(CONTINUED FROM p. 150.)

*Tuesday 2d.*—An old woman having died this morning, our ears are confounded by the noise wailing her death. Each house contains more or less mourners for the loss, and perhaps with as much sincerity is their grief expressed, as though they went through the habiliments of a two-years' sorrow, with all the studied aspect of grief and woe. Many there are, no doubt, would laugh as well as cry, were it the fashion to do so: but as that imperial mistress reigns here as in the more polished places of the earth, and as the folks of *Pahboolah* are ambitious of being in the fashion, we have to listen very contentedly to the expressions of their sorrow. This custom of wailing the dead obtains more or less among all the windward tribes, as well as those of the interior; and it seems among many of them to be a point of duty to *cry* at stated times for their deceased relations, although their burial may have been years back. Their grief is soon terminated, and what with *tattooing* their persons, the ceremony is complete. Scarification of the person may be considered general among them, although instances are met with where it does not obtain, from the exceeding repugnance entertained toward injuring the skin. But as marks of ornament, as well as a means of identifying the tribe to which they belong, it is much sought after and encouraged; and accordingly every town will have more or less of persons in it for the performance of the operation. The instrument used is a bit of iron or steel about three inches long, flattened, and one end rendered very sharp by a reduction of its sides, which gives it a width of about an eighth of an inch; the other end is rendered round and smooth, so that after an incision is made into the skin, the blunt end is dipped into the blood which follows the cut, and with this are drawn on the person the designs contemplated. The operation is performed with much swiftness, and I should suppose but little pain; yet a considerable quantity of blood is expended, and for a few days the wound is of a highly inflammatory nature. A black vegetable liquid is then rubbed on the parts cut, which on healing have a bluish appearance in contrast with the skin. Considerable skill is requisite for the operator to produce his designs well, as he is called on to form every variety of figure, from the simplicity of the circle to that which exists no where save in the designer's brain. Amid this seeming incongruity the designs look well; and I have seen an African standing in the conscious superiority of figure and muscle, with a star tattooed upon his breast, feeling that it was more of a decoration to his person than all the glittering trappings of an extraneous covering. Unlike some with breasts bedecked with the purchase of their venality, his was the reward of a little blood, and the bauble was for life. The inhabitants of *Settra Kroo* are remarkable for this tattooing: and whenever you meet a *Krooman*, he may be known by a black or bluish line running longitudinally on his nose and forehead.

*Wednesday 3d.*—In a walk about the town to-day, I observed several plants of tobacco growing very luxuriantly, and I concluded from these specimens, that nothing is wanting but care to its successful cultivation. One would think that as it is an article in such demand and universal use among the natives, that some effort would have been made to grow it among themselves, and avoid a dependence upon a foreign supply, so fluctuating in its price. But rather than till the earth for this luxury, almost to the native an indispensable necessary, he will walk with his heavy load of wood, hides, or some other article of produce, and pay an enormous price for the possession of a few pounds. Its use is confined to the two ways of smoking and snuffing, it being of rare occurrence to meet with an African in the dirty habit of chewing tobacco. Smoking is universal on the seaboard; from early youth to old age, the pipe is the usual companion of the native, and whether walking or lying down, he indulges in its use until he exhausts his supply, and his wants send him forth to acquire a new stock. Snuffing is more general among the Mandingo and Foulah tribe, yet it is common among others; and most families are furnished with a small mortar and pestle to reduce their tobacco to powder. I cannot at this moment call to mind a professed smoker of either of the last mentioned tribes; yet the consumption of snuff is excessive, and means for its preservation gives rise among them, as among more refined people, to great variety of boxes, from the simple cylinder of cane to the more flashy silver mounted elephant's tail. This last serves the additional purpose of a brush, and is used in keeping the nether extremities free from flies and other annoyances. Attached to the top of their boxes, is a

June,

short chain of either leather, iron, or silver, to which hangs a spoon of either of the two last metals, and of the size usually required for the salt dish, with which the quantity is duly measured and then placed in the palm of the hand; the custom of placing the fore finger and thumb in the box being considered indelicate, and in this respect setting an example of cleanliness to more polished people in its use. Among the *Soo Soos* and the people of about 10° North, snuff is generally used in the manner of chewing, and among their women it is the only way in which tobacco in its powdered state is used. From additions put in its composition, it gives a very disagreeable taint to the breath, and the "Ladies" may be considered as realizing the beau ideal of loveliness at a good "long nose shot," rather than in a nearer approximation of their persons. It has an exceedingly caustic influence on the nasal membrane, and its influence on colour is such as many times completely to eradicate the variety of the handkerchief.

Thursday 4th.—The time assigned for waiting here for the assemblage of the Goorah Headmen having expired last evening, we waited on King George this morning, to acquaint him that we intended moving on to the *Condoo* country; that as Jenkins and others of his tribe had delayed coming, we concluded that they were anxious to rid themselves of the offered mediation. He begged us to remain a few hours, as he was confident Jenkins would come, and then we could start early the next morning. As we concurred with him in his views, we stopped; and Jenkins' bugle was heard without the gate at 3 o'clock. He made his entree with about 25 of his adherents, and after saluting us at the palaver house, made his way with considerable display to King George's residence. We were shortly after informed that they were ready to receive us; and we appeared accordingly in the little court-yard attached to the King's house. I was requested by my associates to open the palaver, which I did by recapitulating the motives and object of our visit, together with the replies and assurances of Jenkins. Great gravity is always observed at these meetings, and the decorum preserved is worthy the first deliberative assembly in Christendom. At my close, Jenkins replied by recapitulating the causes of the war and the assurances made us by him on the 22d ult.; and that in compliance with his promise, he had despatched six messengers, on reaching his town, to apprise the Chiefs of our proposed interference, and that we would remain at Pahboolah for the term of twelve days, until they should all meet us there and then receive our propositions; that his messengers had been fallen in with by a party of the *Condoo* people, on their way to the Cape, and that one had been taken and killed, whilst the remaining five, after great difficulty and suffering, reached his town, without being able to communicate as desired; that he felt much hurt at this recent outrage, and that he should resent it if he fell in with the party, as, although desirous of peace, he felt that the death of his messenger must not go unavenged; but that if we would proceed onward and see Sough, and ascertain from him that he was willing for peace, he would accede to it. On our notifying him that it would be necessary to select some neutral spot where we could all assemble, and there "talk the palaver," preparatory to a treaty, he replied, to that he would accede; and if on ascertaining that Sough would cease the war, we would inform him of it, that he would be willing to meet as desired. As we had learned that some of the *Condoo*s had stopped at the town of Baugh, we were desirous of seeing them, and informed Jenkins that we purposed stopping at Baugh, and would endeavor to prevent any further hostility until they should receive additional orders from their country; that as the town was in the Dey country, and as its inhabitants proposed a perfect neutrality, it was not likely that any further violence would occur unless he or his party should invite it, and if so, the consequences might be more severe than anticipated. We further added, that if we could induce those people to return with us, we should do so, and we felt assured that our presence would be a warranty for their returning back in a peaceful manner. He expressed himself pleased that we should see them, but requested that we would not return in their company, and either to precede or follow them, as he did not know what might occur on the path. This solicitude for our welfare we look upon as a *ruse* on his part, and that it is his object to attack the party as soon as they shall leave the Dey country. King George sat all the while a silent spectator, and exercised great prudence in avoiding any thing like a preference to either tribe. He is a very old man, although he moves with vigor; venerable in his appearance, with a small restless eye, bespeaking considerable activity of intellect. Cool in his manner and calculating consequences, he seems well qualified for a situation involving responsibility; and as he is frequently made an umpire in the quarrels of his people, he has acquired much weight and influence of charac-

ter. We then took our leave, and selected some presents, which were presented to King George, with our thanks for his hospitality and kindness, and assurance that we would give him a "book" to that effect, as well as one from the Governor. With this he was pleased much; and as we concluded to present them on the eve of our departure, we prepared the certificate and filled up the blank in the Governor's circular. To a question respecting schools, he replied "that he would have no objections to have one among his people," and seemed favorably inclined to appreciate them. A vast field is here open for the exercise of philanthropy, in the education of the rising generation: and I am satisfied it could be accomplished by the assistance of proper heads and hearts, that would devote themselves to the work before them, and leave the variety of character which they usually blend to those whose services are not charged with such important consequences.

*Friday 5th.*—This morning, after preparing our baggage, we called on King George, to bid him adieu and deliver the Governor's letter. Jenkins having remained all night at the town, was present, and briefly urged on us the outrages he had met with, and expressed a hope of our being successful. The old man expressed himself highly pleased with the letter, and the official seal annexed excited his wonder, finding it very difficult to account how a little wax should be of such vast importance; and the certificate was highly gratifying, as it would enable him to show to others that we were well pleased. At 8 o'clock we left the gate, the whole town being on the *qui vive* to witness our departure, and struck into the same path which we had followed on our arrival at Pahboolah. At 12, M., we arrived at Jotto, a town of a few houses pleasantly situated on an eminence and about two miles from Po Bah river. We stopped here to breakfast, and as our attendants were preparing it, we found our guide rather sulky and not disposed to proceed through the wood, but desirous that we should go on the beach until we strike a path leading from thence. As we had proceeded 12 miles over the same ground we were opposed to a further retracing of our steps unless with the prospect of effecting possible good. We likewise found our people unwilling to go onward, from the representations of the fellow, and we with much difficulty obtained another guide. Our late guide assigned as the reason of his conduct, that Jenkins had said something which would not let his "heart lay down" until he reached his own town, 15 miles at least in addition to the 12 he had already brought us out of our way. As our assistants continued unwilling to proceed, we inquired the cause; and they replied by saying that *war* was in the path. We ordered those unwilling to proceed to step forward, and we would send them to the Cape. To avoid the imputation of cowardice, they resumed the baggage, and we started on our way. Passing through the town, we observed a very large boiler for rice, such as is used in slave factories, or are placed on shore whilst vessels are effecting trade. Of course Jotto has been a depot or slave factory, and its location is very well adapted for that purpose, being sufficiently remote from the beach to avoid the annoyance of cruisers. We struck into a very narrow path overgrown by grass reaching half the height of our persons, and so obstructed by roots and fallen trees that our progress was very tedious. The sword grass was annoying, requiring great care to avoid its action, wounds inflicted by it being of difficult cure and exceedingly poisonous. We have noticed with scarce an exception, that wherever a tree has fallen, there it is suffered to rot, and that a new path around it will be cut rather than clear away the old. This of course gives to the paths a winding and very circuitous direction, increasing the distance at least one-third, and exhibiting a sworn opposition to the truth of the old maxim, "that the shortest distance between two points, is a straight line." From this tedious movement we entered into a path clear and wide, which enabled us to move with greater facility, and in a short time brought us to the Po Bah river, some ten miles from its mouth. Rocks extend entirely across its bed, with occasional fissures and spaces between them admitting the passage of its water from above. In the "rainy season" they are covered, and the crossing there must be attended with considerable danger, as at the present time it is not without its hazard from the rapidity of the current. The river presented a surface of 150 yards in width, and about twice that distance whenever it pursued a westerly direction. On either side its banks are thickly studded with magnificent trees of a beautiful foliage, whilst here and there some flowers would arise, and by their brilliancy of hue afford the most agreeable variety to the beauty of the scene. Our course was South, and introduced us into a country remarkably fine, with but little underbrush, and offering to the industrious but small difficulty in reclaiming it from the wilderness. We passed through two or three half towns, very well situated, and exhibiting considerable

cleanliness. Crossing two streams tributary to the river, we found ourselves in a road of about five feet width, the surface exceedingly uneven from the roots of trees which run across it in every direction, and walking was painfully laborious. It led us to a barricade, whose base has the additional protection of sharpened poles in the manner of a *chevaux de frise*, and which would render an assault by *escalade* very difficult. After some delay we were admitted within its walls, and informed that it is called *Boughbah*, and that *Softly* is its King. It had a very agreeable air, cleanly, the houses detached, coloured lead or brown, and less of the confined and cramped appearance, which thus far their towns more or less present. We stopped long enough to procure water, and passed onward through all its people, collected to see us. Whilst in the middle of a stream from whence the town is supplied with water, we heard the sound of Jenkins' bugle in a path leading to the same gate by which we had entered. We can assign but one motive for following our steps so closely, and that is, he is determined to interrupt the return of the Condoos, and thus thwart us in our designs. A path of two miles brought us to *Zah*, a barricade of King *Brister's*, which we entered at sunset and passed on to the palaver house, a long building in a central part of the town, where we found the King resting himself, to whom we introduced ourselves, and informed him of the object of our visit. He assigned us a house, and informed us that he had heard of us, was very glad to see us, and as he was always opposed to war, hoped that our efforts might be crowned with success. He then invited us to partake of a *dumboi*, which was just brought in, to which we all did most devoted service. As we were taking tea he sent us word that he would fire two guns in honor of our arrival, and begged us not to be afraid. We thanked him for the honor, and assured him that we would reserve our fears for a spot less exposed to danger than the town of *Zah*. Shortly after one of the sentinels went around the town followed by a *singing man*, and stopping at each house cautioned the inmates against attempting to leave the barricade; a strict guard being kept up in all the towns where we have been, for although not participant in the war, they seem to be not without apprehension. This caution was intended for our people, but exhibited tact as well as delicacy on the side of the King in conveying it to us through a general order. A salute was fired, followed by the blast of horns, and songs and dances continued until sleep set its seal upon our eyelids.

*Saturday 6th.*—We were up at daylight and preparing our meal—the lightning exceedingly vivid. We called to bid King *Brister* adieu, when he requested that I would cut his name upon a manilla, as he wanted it for a *book* to send the Governor. I took a knife and scratched his name and tribe, superficially it is true, but sufficiently deep to answer his purpose. He mentioned to us about *Tom Freeman*, a *Krooman* in the Liberia territory, having in hostage one of his people, and inquired of us what he should do. We referred him to the Cape, with the assurance that on our return we should see that the boy was liberated, if not previously out of the *Krooman's* power. This system of retaliation ought to be destroyed by the Government. As it is, if a *Krooman* has a difficulty with one from the bush, he will not hesitate to hold him a prisoner until his *palaver is set*. If hostages are held at all, it should be only by the Government, where there would be some responsibility, and the native might know that retribution of punishment would happen to his own people for wrong inflicted on a *Liberian*. We passed through old fields and the sites of former towns, on the banks of the *Po Bah*, until brought into a path passing for some distance through land admirably adapted for pasture. Grass was growing luxuriantly on either side of us to the height of five feet, and clear, with the exception of occasional trees, as far as the eye could see. After crossing a gully of about 20 feet in depth to the surface of the water, on a couple of trees thrown across from either side, resting on the fork of a tree springing from its centre, and from a branch of this support vines were fastened to either side, serving as a balustrade and means of directing our steps; a short distance brought us to a thick wood, whose branches meeting over our heads rendered it dark as at twilight, and an occasional opening discovered the river some twenty feet below us. The descent in many places was perpendicular, whilst in others a gentle declivity led to its surface. We noticed camwood growing on the sides of our path; but from the appearance of some recently felled, it did not seem to be of the best quality. The soil is rich, and the elevation of the land, with its proximity to the river, would make seats desirable on its banks were the land reclaimed by the hand of industry. A half-town, or ferry house, and we were engaged about one hour in crossing our baggage, and we proceeded through fields of rice and cassada, forest and flood, and

arrived at the town of *Baugh* at half past 11, where we had to remain until our guns were delivered to our guide, who entering the gate, we were permitted to follow. We proposed stopping to breakfast, and it was amusing to see the anxiety our visit occasioned, by every man running with his musket and gradually forming a circle around us, which we would have found very difficult to break. Old women and children gazed with wonder, and I question, since the world began, whether many of its inhabitants ever saw so goodly a number of "white men," as all Americans are called. Certainly our baggage looked very tempting, and rice, fowls, eggs, honey, and cassada were offered us, and we were soon in the right path to a comfortable meal. After we had finished we ordered our men to get ready, which they refused to do, alleging that *war was in the path*. As our arguments were all ineffectual in inducing them to a performance of their contract, we ordered them to deliver up their arms, which they did and shortly started for the Cape; and we were left without a prospect of getting on with the facility contemplated. So much had fear taken possession of the minds of our men, that no explanation of ours could remove it; and from the treacherous nature of the Kroo character, and the slight tenure by which we could exercise control, we conceived it best to stop at Baugh and await the return of the Condoo people, who were expected on Monday. One of Sough's sons being present, assured us that our baggage should be forwarded. We addressed a letter to Gov. Pinney, or in his absence to Secretary Russwurm, to obviate any uneasiness which the return of our men might excite, and requesting their arrest. Four of our attendants formed exceptions to the cowardly conduct exhibited, and remained by us. One is a recaptured African taken in the early history of the colony of Liberia by its settlers, when about being consigned to slavery; another, a native of the Vey country, who early left Africa and resided eighteen years in England; the remaining two are Kroomen, both very active, the elder our cook, the younger "cook's mate." "Bottle of Beer," as the former is named, is a most athletic fellow, with a great fund of good nature, and has thus far behaved himself well.

*Sunday 7th.*—Early this morning *Fahmah* furnished us with a messenger, and we despatched our letter to the Cape. *Baugh* is a barricaded town not as large as *Pahboolah*, nor so thickly built up. There does not seem to be that order and quiet in it which existed there; although the watch and other precautionary measures exhibit some degree of government. On our arrival we gave some tobacco and pipes to a man represented to us as the King, and we continued to do homage to the great man, under the impression that he was *de jure* entitled to the honors of majesty. But shortly after he vanished, and we were informed that he was not the King, but a man of Herculean stature whose person had elicited our admiration. On inquiring his name, *he left us to ascertain it*; and as it is of no great importance whether royalty has a name or not, we directed our attention to a very inviting roasted cassada. The *Po Bah* runs about five hundred yards from the town. Its banks are very steep, and the bed appears obstructed by trees, which have been washed from its sides by the swelling of its waters. This would render its navigation dangerous to any but a light canoe; yet it seems to me that an exploration of its source and tributary streams would prove highly advantageous. From what I have observed, I conjecture that but a little distance separates it from the *St. Paul's*, and that a road could be cut that would communicate between both, at a light expense and with a great saving of time. It would enable the colonist to strike out into the back country, and erect his dwelling on a soil which would reward his labor. Health too, I believe, would be better enjoyed on the elevated land of the interior than the seaboard; and the disagreeable exhalation of the alluvial deposite of the mangrove swamps, the fruitful cause of African fever, would be avoided; the forest felled, and plantations and towns would arise as the colonist progressed on his penetrating march from the sea. I do not mean to say that these results would grow out of an examination of the stream, but it would pave the way to the consequences described, if intelligence and industry are combined to produce them. All that I have seen of the soil thus far points it out as well adapted for the settler, and its fertility is evidently beyond any thing in the neighborhood of *Cape Messurado*. Of horned cattle I have noticed but one bull, and that at this town, where there are a few sheep, which thrive well and propagate. This paucity is however no objection to the general proposition that the country is better adapted for agricultural purposes than the sites a present occupied, but confirms the belief that a proper share of industry would render the soil a beneficent mother, and attention to the rearing of animals would be compensated by a numerous fold. Our quarters here are by no means as comforta-

[June,

ble as those heretofore possessed, being subject to the annoyance of frequent visitors. It should be mentioned that all the barricades are close to the cotton tree, generally three or four in various parts around the town. Whether the proximity of building to this tree is with any specific purpose, either as serving as lookouts over the country or as connected with other "good influences" of their destiny, I have been unable to ascertain. There is a report that a large body of Jenkins' men have forced onward to intercept the Condoo people as they return.

Monday 8th.—This town has been reduced from its original size, as we noticed the remains of several buildings without its gates. The plantain tree grows luxuriantly among the ruins, interspersed with cotton and Palma Christi. Within the barricade here, as elsewhere, are elevations of four feet, serving as platforms for the use of the watchmen. They are at the distance of 40 or 50 feet apart, and that portion of the wall is rendered more thick; as holes are made through these posts for the purpose of sight, they are capable of destroying the advance of any enemy, without the possibility of meeting with a return. The guard keep moving all night, walking around the town, either singing or blowing a horn; and though this vigilance, with such demonstrations, be exceedingly annoying to repose; yet it has its advantages in deterring from an attack should the enemy wish to avail themselves of the covert of the night. Caution marks every step of the native, from the continued danger to which ambush exposes him, either in the pursuit of trade or war; and the mistrust which exists among themselves even in a state of peace, from apprehension of poison, induces him to carry it even into the only place of comparative safety, his barricade. A report reached the town this afternoon that Jenkins purposed attacking it, on account of its people having given shelter to the Condoo. At sunset the inhabitants were all called together by a man stationed in its centre on an elevation, and after the assemblage of the males was completed, the Headman addressed them to the effect that "war was in the path," and that they must hold themselves in readiness for the fight; that all men must keep from sleep that night, and if it came they must fight well or die. A loud shout by way of cheering was the reply, when various movements with the knife, musket, and spear, were performed, all indicative of their eagerness to meet the threat. A march through the town then took place, and at night dancing continued by the sound of drum and clash of knives until a late hour. We did not credit the report; Jenkins having enough to combat in his contest with the Condoo tribe, nor is he the man to engage in a fresh contest without a due consideration of the consequences. It seems that the extremes of the Dey country have opposite feelings in this war, although no overt act on their side establishes the preference, yet a sentiment exists among the Goorahs that the town of Baugh does not stand as neutral as it should do. If Jenkins could war here without involving himself in a contest with the tribe throughout, and Sough's claims on his attention were disposed of, he might make the effort. Each town is a sovereignty of itself, exercising its own laws, and settling all matters within its precincts. There is no King or supreme head to the Dey country; but its Chiefs, or Kings, or Headmen, form a diet, who enter into treaties, or regulate the general movements of the tribe. King Peter, of this town, having died at the last cutting of rice, no successor has been appointed; and at the present time it is under his former "mate" or assistant. We spent a portion of the afternoon on the banks of the river, amid the shade of its lofty and expansive trees, enjoying the refreshing breeze which played on its surface. A vine springing from its bank, and elevating itself at an angle of twenty degrees until it reached a tree something like twenty-five feet and then encircling it, striking thence at an oblique angle from its rest, and attaching itself to the arm of another at an equal distance, and thence continuing its course until lost in the foliage above, struck us as being very beautiful and singular in its character.

Tuesday 9th.—Received at 8 o'clock a note from Gov. Pinney, acknowledging the receipt of our communication sent on Sunday. "The messenger bearing your communication arrived yesterday, and will return this morning. I am able to sympathise with you in the loss of your cronies, and the consequent delay and vexation, but there is no remedy until we have a more efficient government over the Kroomen, or make them participators in our civilization. What can properly be done to punish them for interrupting public business will be attempted. The friendly views of the Goorah chief encourage me to hope for a similar feeling on the part of Boatswain. What are the particulars of his message I have not yet learned, but expect to have a *palaver* this afternoon, and will inform you to-morrow. The Kroomen say they wish to return, did not run away, were deceived about the path to the

interior, and came down to know what Boatswain's people came for. I may send them on again to-morrow. Mr. Teage has succeeded in securing part of Bassa Cove from King Joe Harris. All well. Yours in haste. JOHN B. PINNEY."

At half past 11, A. M. the people were called together, and informed that an attack had been made upon *Gooaye*, a town not barricaded, and had resulted in the defeat of the attacking party. This party was some of Jenkins' men, who had been sent on to interrupt the Condoos. The town's people were dispersed, and immediately called together again by a messenger arriving and bringing with him a *hand*, the right one, of one of the slain. The attack was made yesterday. The hand, from its brightness, we take to have belonged to one of Jenkins' head warriors, a very bright skinned man, who was a principal performer in the war dance, on our introduction to Jenkins at Pahboolah. It seems here to be the impression that Jenkins intended robbing our party, and that was the reason why our first guide deserted us. There may be truth in this surmise, and perhaps it is fortunate that we have been here delayed. Our Kroomen were heard to say, that in the event of being attacked they would retreat, although furnished with arms expressly to defend themselves. If Jenkins had contemplated an attack on our party, it appears that he would have done it on our quartering at *Gooaye*, as the late attack leads us to believe, and that he anticipated we were there; but the desertion of our Kroomen prevented our onward course, and as *Gooaye* is a day's walk from this town, we should have been there on Sunday at 12 o'clock, whereas the attack was not made until Monday night. We concluded to await the return of the Condoo people from the Cape, and as Fahmah, one of Boatswain's sons is here, and offers every facility by his people carrying our baggage, we shall go on in company; so that in the event of difficulty, we shall have the assistance of men who may be relied on. The Kroomen returned this afternoon, but as we had determined on doing without them, we told them we had no use for their services. At this result they were much disappointed; imagining from the difficulty which we had in obtaining our last guide, that we would find it still more so to obtain baggage carriers. We are sorry that fear should have exercised so much influence over them; yet the same difficulties exist now that did on Saturday, and as on the appearance of danger desertion would follow, our situation would be desperate indeed. King Brister at Zah, on hearing of the attack on *Gooaye*, it being a Dey town, sent over messengers to this place, apprising them that he meant to fight Jenkins in the barricade which adjoins his own; Jenkins being then at Softly's in the town of Boughbah. The people were all assembled, and the orders given, to which they cheered in their usual manner, and then the messengers immediately departed. The Condoo people had not returned at twilight; but in anticipation of our being enabled to start to-morrow, Fahmah sent out a party of 20 men to scour the path, and give intelligence by a line firing should it be occupied as we have learned it is.

*Wednesday 10th.*—The scouts returned at 12, M., and report the path all clear. It seems the belief that the forces of Jenkins sent against *Gooaye* have been dispersed; and that as they were auxiliaries, who were bought up by Jenkins, the death of their chief warrior will involve him in great difficulty with them. Jenkins is still at Softly's, concentrating his forces; but from the vigilance of the Deys, it is not likely that he can accomplish much toward the injury of the territory. Jenkins seems now at a stand, having excited the enmity of the Deys by his recent outrage on one of their towns, with the probable difficulty which he will be involved in on account of the death of his auxiliaries. These circumstances combine to render it the most favorable time for Boatswain to strike an effective blow, which could not fail in putting down the pretensions of the *Goorah* tribe. The arrest of Jenkins would stop a further prosecution of the war. He is an ambitious man, and is striving to be made chief of the country. The following us from a neutral spot, and watching our movements, together with threats and violence in this territory in an amicable treaty with Liberia, call for its interference in putting a stop to his farther career. If some check is not given him, there will be no safety here, in addition to the blighting influence which this war has already exercised in her communications with the interior. A portion of the Condoos arrived this afternoon, they having separated into two parties, and taken different directions on hearing that war was in the path. Fahmah, on the receipt of the *Gooaye* news, had despatched a messenger to the Cape with a *pod of red pepper*, informing his people of it, and the pepper expressing the heat of the combat. On the arrival of one party, headed by Zingby, a Mandingo warrior in the service of Boatswain, the whole were assembled, when the news on both sides was mutually inquired. An account of the at-

tack being related, it met with the shouts of the Condoos, accompanied by various dances, in which the knife, spear, arrow and bow, with musket, were brought into play, whilst to these were added the most horrid expression of countenance, and sounds in themselves enough to intimidate the most resolute; and thus they went on mutually relating the occurrences in their absence, and all testifying the joy or contempt which the news was calculated to elicit. During the assemblage the utmost silence prevailed, only broken by the voice of the speaker and the continued jingling of bells, which were in the hands of two men, who rang them with much vigor, and would approach the speaker and in a stooping position salute him with their sound. They were of their own fabric, each composed of two pieces of sheet iron in the shape of a cone, whose sides were lapped together by a groove. The sound is the same as that of the bell used for cattle in other countries, and on its first tinkle its association led us to think ourselves in the peaceful haunts of husbandry, rather than an armed town momentarily expecting an attack. Zingby informed them that on his march from the Condoos country, they fell in with a large party of the Goorahs, and that they captured two of them, one of whom he slew, whilst the other was made a slave of. So that Jenkins' messengers were with their countrymen for hostile purposes, and not as he would have us believe, solely on a message of peace to the people of their tribe. The one slain was skinned, and his skin is now used for a drum head. This Zingby has a very extended reputation as a war man. He is active, about 5 feet 9 inches high, tattooed with longitudinal stripes down the face, and with an eye bespeaking the watchfulness of the hawk. We were saluted by a concert of bells as we returned to our sleeping quarters, and we dashed a few leaves of tobacco to get rid of the well meant compliment. The evenings being beautifully clear, the area was alive with dancers, whilst the air resounded with the sound of drum and clash of knives until sleep set its seal upon the merriment, with the song of their lightheartedness and the tinkle of their bells.

(To be continued.)

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#### AUXILIARY SOCIETIES.

The *New York City Colonization Society*, held its Fourth Annual meeting, on Tuesday evening, May 10th, in the Chatham street chapel. The house was crowded to overflowing, and many were obliged to retire for want of room. The meeting was opened with prayer by the Rev. Dr. SPRING, and the Annual Report of the Managers, was read by the Rev. Dr. PROUDFIT, Corresponding Secretary of the Society. From this document, it appears that the moneys received and subscribed in behalf of the Society, from May 20, 1835, to May 9, 1836, amounted to \$23,000. The Report mentions the cheering fact, that, in *Sierra Leone, Liberia, Bassa Cove, and Cape Palmas*, there are "nearly 30,000 colonists, the offspring of British and American philanthropy, some of them rescued from the fangs of the ironhearted slaver, and others voluntarily emancipated by their masters, reposing peacefully under their own vine, enacting and executing their own laws, conducting according to the light of conscience and of the living oracles, their worship both in the week and on the Sabbath."

The Report was, on motion of the Rev. SPENSER H. CONE, of the Baptist church, N. Y., seconded by the Rev. Mr. HODGESON, of the Methodist Episcopal church, N. Y., accepted. Mr. CONE "considered the chief good accomplished by the Society, not to lie in the transfer of individuals from one country to another, nor merely in the suppression of the slave trade itself, but in the elevation of the human mind, and in teaching our fellow men to aspire to the true end and purpose

of their existence. Were it possible that all the slaves in the United States could at once be emancipated, and all the money in the country divided among them, it would not elevate them to usefulness, nor secure their personal happiness. The truth of this was abundantly illustrated by the condition of the American Indians. You might bestow upon them any amount of annuity, and place them in the richest land, and give them perpetual possession of it, yet so long as they were surrounded by white men, what had all their history invariably proved? They had passed away like a dream, and had become scattered and peeled, until the proud Powhatan, with all his followers, had sunk into some pitiful remnant of ten or fifteen souls, which were all that can now be distinguished as the descendants of that once powerful nation. So with the coloured man; you might set him up in business; he might prove honest and upright, and might even grow rich; but if he should acquire the wealth of Stephen Girard, he would still remain a separate and degraded being. Remove him, however, to the land of his fathers, and the same individual who here exhibited but few striking or valuable elements of character, will find a region in which the powers of his mind, expanding and accomniodating themselves to the circumstances of his new situation, would present the man an entirely new beiug. Mr. C. referred as a strong illustration of the truth of this remark, to the case of Lot Carey, on whose intellectual endowments, courage, conduct, and spirit of enterprise, he passed an impressive eulogium. Instances like these proved the truth of the doctrine, that God had made the whole race of one blood, and in one image, and they led on the mind to anticipate the day when some future Tertullian, or Origen, or Cyprian, or Augustine, might again adorn the African Continent, and preach the Gospel as eloquently as their predecessors in the early ages of the church."

Mr. Hodgson, in the course of his remarks, "went at considerable length into an argument, to show that Colonization necessarily grew out of the condition of man's nature, and the circumstauces of his being, the primary relations of society, and the increase of its population, and contended that the history of the world from its earliest ages, would evince that the blessings of an Almighty Providence was connected with it. It could not be the will of God, that a race of men and their posterity should remain crowded in one particular spot of the earth, while other wild regions around them remained vacant and unpossessed: especially when, by remaining fixed to the spot, they entail the evils of slavery on themselves and their posterity, while by removing, they might acquire all the blessings of freedom.

In proof of the position he had assumed, Mr. H. adverted to the records of Scripture, where there were accounts of colonization from the earliest ages of the world downward. He referred to the dispersion from the tower of the plain, regarded the miracle at Babel as the act of God, in consequence of the refusal of Noah's posterity voluntarily to separate and depart to the regions respectively assigned them. He spoke of Abraham and of Jacob as colonists, and noticed the entrance of the Israelites into Egypt, their exodus into Canaan, their departure for Babylon, and their return by order of Cyrus, as so many processes of Colonization on a great scale. He considered, especially, the return from captivity, as presenting a case parallel in many particulars to

that of African Colonization at the present day. A majority of the Israelites at Babylon, might claim the country of their captivity as their native land; they were not forced away from it, many preferred remaining behind, but it was God who devised the design of returning to the land of their fathers, and for aught we know employed Colonization agents to go among the people, and set the advantages of their removal clearly before their eyes. Yet then, as now, the work met with determined and malignant opposition, and the infant colonists had to labor with the one hand, and hold their weapons with the other. Their political state, in Canaan, resembled very much the present government of the African Colony of Liberia—they were governed by commissioners from the country from which they had emigrated; and there was one other circumstance in the case, which, though it did not now furnish a parallel, would, he hoped, at no distant day, viz. that the treasury of the nation was employed in effecting their removal and cherishing the rising colony.

Mr. H. claimed for the colonization cause, the argument of necessity, and adverted to the extreme difficulty of practical emancipation at the South, without having resort to it as an ultimate measure. He traced at some length the consequences which would result from such an attempt if universal, and expressed his belief, that many who were now its warmest advocates, would hold a very different language when they met their emancipated blacks at the polls, and found the influence of their vast numbers cast into the scale of a coloured candidate for the Presidency. When the black population among us could mingle on equal grounds in all our social relations, then, but not till then, might they safely share our political privileges. Africa was the true and only home of the black man, just as Canaan was the home of the Israelites, though born in Egypt or at Babylon. Could Moses or Cyrus be charged with the guilt of a cruel expatriation? This was the charge brought against the Colonization Society for attempting to do what these men had done ages ago.

Mr. H. contended that the argument of necessity, which he urged in behalf of the colonization cause, was further strengthened by a view of the degradation of the population of the African Continent, of which he drew a revolting and melancholy picture. Slavery in America was, he said, bad enough, but African liberty, as it now existed among the native tribes, was far worse. Our coloured population had learned in the land of their oppression, that which was fitted to elevate and to bless on their return to their father land. They carried with them the knowledge of the Gospel. It was said, to be sure, that the Gospel was denied them; but he asked where else did they obtain its divine knowledge but here? on this soil they had obtained the heavenly boon, and they would carry it with them to bless their original home. Because some States, in the language of their laws, called slaves 'chattels,' some of our sapient moralists contended that they were considered and treated at the South as horses and cows, and pots and kettles. If so, a strange thing took place in those parts of the country. The people of the South built houses for their chattels; they hired ministers and missionaries to preach to their goods and chattels; they opened Sunday Schools, and then their daughters and themselves went

and set down on the same seats with their chattels, and the young ladies were even so absurd as to attempt to teach chattels the truths of the Bible.

Mr. H. now spoke of the wisdom of making our African Colonies as pleasant and attractive a home as possible: and of then approaching the slaveholder, not with denunciation and menace, but with the doctrine of Paul, that the lawfulness of a thing does not determine its expediency. The men of the South were to be reasoned with as men, and as christians; and if the friends of Colonization approached them in this spirit, they would be heard with candor. There were men as conscientious and devoted as any at the north, and who, could they but see it to be their present duty, would liberate their slaves, though it were at the risk of martyrdom. To talk to such men as if they were pirates and men-stealers, was the most effectual way to retard and prevent, not to hasten emancipation. We were not constituted by heaven the judges of our Southern brethren, and by talking in this strain, we exposed ourselves to the apostolic rebuke, "Who art thou that judgest another man's servant?"

The Rev. WILLIAM M. ATKINSON, of the Presbyterian Church of Virginia, offered the following Resolution, which was adopted:

*Resolved*, That the thanks of this Society be presented to those female members of our Churches, who have so materially advanced the cause of Colonization by constituting their Pastors either Members or Directors for life, and that other Ladies be respectfully invited to imitate their honourable example by "doing likewise."

Mr. A. in supporting his Resolution "observed that those who had enjoyed the advantage of hearing the statements contained in the Report just read, must have anticipated such a proposition as he had the honor to submit. Those facts exhibited the generous liberality of the ladies of this city, and of some other cities, in support of the colonization cause. And they were such as would leave the society grossly censurable, should it omit a grateful acknowledgment of them.—However gratifying such exhibitions were, they were to him not unexpected, as he had long been accustomed to contemplate such movements of benevolence on the part of that sex. For what were the great objects of the Colonization Society? Were they not the improvement of the temporal and eternal condition of mankind, and the display of God's glory in the happiness of his creatures? And had not all experience proved that objects like these had been dear to the female heart, from the days of those faithful women who ministered to Christ in Judea down to the present hour? And was it strange that the glory of Christ's kingdom should be dear to those by whom his person was sustained and his sorrows lamented, who were last at the cross, and first at the sepulchre. Mr. A. now proceeded to notice more in detail, the several objects to which the bounty of the ladies had contributed; and noticed as among the first of them the education of coloured children in Liberia. This design had been furthered by the ladies of Philadelphia, in Richmond, and in Kentucky, and from the report of the Liberian Education Society, it was gratifying to learn, that the cause of education was advancing, and especially that the children of the colonists had not outstripped those of the re-captured Africans. Here he went into an outline of the history of those people, and showed by what means they had been providentially cast

upon the benevolent enterprise of the Colonization Society, which had received them from the government on condition of their transportation to Liberia. This had been effected through the liberality of the friends of the society; and the testimony of all travellers who had recently visited the colony, agreed in describing the comfort of their dwellings and the air of cheerful contentment which pervaded all their settlements. Not only was their temporal comfort abundantly provided for, but they had received the elements of christian instruction; in addition to which, he rejoiced to be able to state that the power of the Spirit of God had graciously watered the seed sown, and many of them gave hopeful evidence of conversion. It was the children of these settlers to whom his former remarks had referred. In the beloved state which had given him birth, the Colonization cause owed much of its support to the co-operation of the female sex. And were it not improper on such an occasion to blazon the names of individuals, he could readily refer to many, who, while they did good by stealth, and would blush to find it fame, were worthy to be had in everlasting remembrance. Another form which their benevolence had taken, was the constituting of their pastors life-members of the Society. But if its objects were not good, then such a measure could not be praiseworthy. This led him into a brief view of the general objects of the Colonization enterprise, in which connexion he adverted to the hopelessness of ever raising the coloured race, while remaining among the whites, to an equal participation in political and social privileges. Their only hope was in being transferred to another soil. This means of benefiting their race was perfectly unobjectionable; it held the true practical medium on the subject, a strong proof of which was found in the directly opposite accusations which were brought against the Colonization Society from the two extremes of the Union. On the one side it was accused of a design to cement the bonds of slavery, so as to render the system perpetual; while, on the other, it was charged, with equal vehemence, with aiming to sever the ties the law has established between master and slave. He left these two classes of adversaries to settle their disputes as they might. It was time enough to answer them, when they could agree in some one charge against the society. It well knew that no good could ever be effected by attempting to touch that relation which the laws had established between master and servant. The very least acquaintance with the delicacy of the subject, and with the extreme sensitiveness of the whole south in regard to it, was sufficient to convince any man of common sense that the least interference on that subject could only do mischief. Mr. A. here testified, from personal knowledge, to the consequences which had followed an attempt like that to which he had referred. About two years ago, one of the strongest feelings that pervaded all the christian denominations in that portion of the Union, was a desire more perfectly to inculcate on their coloured people the great principles of christianity. There were a very large number of these people in the communion of the church; perhaps as large a number as in the state of New York. Yet owing to the incompetency of their instructors, who had been for the most part persons of their own colour, they had been badly instructed. So strong was this conviction in the minds

of christians, that Mr. A. was personally acquainted with young men of the highest standing in the community, and of the brightest prospects of usefulness in other walks of the sacred profession, who desired above all things to devote their future lives to the preaching of the gospel among the slaves of their native state. But all such designs had of late been suspended. He lamented the fact; yet a fact it certainly was; nor need he there state the cause of it. It was sufficient to say, that it had not been caused by the Colonization Society, which interfered not with the civil or political relations of society, but gladly received all such coloured persons as were confided to its hands, and provided them an appropriate home, to which it conducted them. It had been exerting a most important influence in favor of humanity, by removing what had before been considered an insuperable obstacle to emancipation. As soon as its offer to receive all emancipated slaves was understood, the difficulty was at an end. And to show that the principles of Colonization had exerted no feeble influence, it would be sufficient to state the fact, that the free people of colour at this day to be found within the limits of Virginia and Maryland, would, if brought to the slave market, produce an amount of more than fifty millions of dollars. This large company, would at this hour, have been held as property, but for the spontaneous action of slave-owners in those two states. Mr. A. concluded, by invoking prayer and blessing on the generous and compassionate ladies who had brought such important aid to the cause of the coloured race. Not only had they insured to themselves the blessings of this society, but all the generations of regenerated Africa would hereafter rise up and call them blessed. And what was far better than all, that glorious Being, to whom all souls belonged, in that day when those who were now the objects of their charity should stand before them in his presence, would crown them with his own gracious benediction.

Mr. ATKINSON's Resolution was seconded by Rev. GEORGE W. BETHUNE, of the Reformed Dutch Church, Philadelphia, who addressed the meeting with his usual eloquence.

The Rev. STEPHEN H. TYNG, D. D., of the Episcopal Church, Philadelphia, moved and sustained by some appropriate remarks, the following Resolution:

*Resolved*, That this audience will pledge itself to place on the coast of Africa the company of 150 liberated Africans now on their way to this city.

The Resolution was seconded and advocated by B. B. THATCHER, Esq. of Boston, and was adopted.

A collection for the funds of the Society was then taken up. And while the collectors were abroad among the people, Mr. BETHUNE rose and reminded them that for every twenty-five dollars which they should contribute, the Society stood pledged to place one liberated slave on the African shore, and the man who should lay down his \$25 would, by securing such an object, do more for the cause of real emancipation, than had been accomplished by the Anti-Slavery Society, since it had an existence. This remark was followed by long and loud cheering, mingled with hisses and other marks of disapprobation.— Mr. BETHUNE then again rose and said, he had indeed heard some hisses, but he had something now much more worthy of hearing; and

that was, that one gentleman who had been a frequent and liberal contributor on former occasions, had just added to his former gifts, a donation of \$1000. The cheering was now resumed, and few or no hisses were heard. Repeated annunciations followed of individual contributions of \$25 each.

Mr. BETHUNE said, while the work of collection was going on, he wished to finish the remarks he had commenced on the subject of the ladies. He remembered that in the infancy of the Roman Republic, when the Romans and the Sabines were met in hostile array, and with the purpose of mutual slaughter, their women threw themselves between the enraged parties, and by their success in making peace between them, had placed the foundations of the Roman greatness beyond the possibility of being shaken. And so he trusted that the ladies of this country, exerting an influence which none but themselves could wield, would throw themselves between the North and the South, would pacify the rage of our contending parties, and by their bland and sweet persuasion, allay those quarrels which threaten to shake our republic to its foundations. And was not this a most interesting light in which to view them!

The exercises of the evening were closed by an address from the Rev. WILLIAM L. PLUMER, of the Presbyterian Church, Richmond, Va., who detailed some interesting facts in reference to Colonization. With that felicity of illustration for which the Reverend Gentleman is remarkable, he thus alluded to the sentiments of the Abolitionists:

Don Quixote, said Mr. Plumer, was a very good man, a very benevolent man. I doubt if the history of the world can show a single example of a man more benevolent than he. His heart burned with the intensity of his desire to see all the world happy. And under the influence of this benevolence, the worthy knight resolved not to stand himself in one province and tell the people of another province what they ought to do; but to mount Rosinante, and like a brave man to go over and make them do it. This very benevolent man, one day in his travels, found an apprentice tied to a post and his master lashing him severely. His sympathy being of course with the oppressed, he came up at once to the master, and accosting him without ceremony, said to him: You cruel tyrant, if you do not immediately let the boy loose I will run a tilt against you. The master looked in his face, and observing that the beamings of benevolence were accompanied with gleams of a fixed and bold resolution, dropped his whip, untied his apprentice and let him go, and the worthy Don blessed God that he had not come forth in vain to redress the injuries of mankind. But some time after, as he was prosecuting his journeyings, he met the self-same apprentice, and was astonished to find that the boy, instead of thanking and honoring him, treated him with the greatest rudeness and even poured curses upon his head. On inquiring into the reason of such strange behavior towards his benefactor, the boy replied, Why, sir, it is indeed true that you compelled my master to untie me, but after you went away, my master immediately tied me up again and gave me not only all that he intended to give me when you interfered, but then laid on me all that you deserved besides. The Don found that his remedy was neither peaceful nor effectual. He accomplished

nothing, though he was certainly a most benevolent man. This same worthy knight, on another occasion met a company of people loaded with chains and driven like cattle along the highway. It being sufficiently obvious that they were going to suffer some enormous cruelty, he determined forthwith to release them; and driving furiously at those who had the charge of them, he at once knocked off their fetters and set them all at liberty: Presently a smoke was seen to arise from a barn in the neighborhood, and soon after from a dwelling house, and news came that this man and that man had been murdered; and on further inquiry all these outrages were traced to the company of galley-slaves whom Don Quixote had set free. His mode of emancipation was benevolent, and in some sort effectual, but hardly peaceful. And though he was most resolute in his determination to prosecute it, it all came out, as they say at the West, at the little end of the horn. But this society proposes to itself no remedies of this kind. It runs a tilt at nobody; but proposes a remedy for all the evils of slavery, which has been found on trial to be both peaceful and efficient.

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NORTH CAROLINA STATE COLONIZATION SOCIETY.

Raleigh, May 23, 1836.

At a meeting of the Managers of this Society, the Hon. DUNCAN CAMERON, the President, in the chair, held at the office of the Secretary of State, in this city, JOSEPH GALES, sen. Esq., (formerly Secretary of this Society,) now Treasurer of the Parent Society, being present, was called upon to give to the meeting some account of the present state of the concerns of the Institution. The request was accordingly complied with, and a succinct statement made by the Treasurer, of the condition and prospects of the Society, noticing the difficulties and embarrassments which it has had to surmount, and the greatly improved state of its affairs.

After which, the Rev. Dr. M'PHEETERS moved the following Resolutions :

*Resolved*, That the American Colonization Society, established at Washington, in the year 1817, for the purpose of colonizing such free persons of colour, on the Western Coast of Africa, as shall be willing to avail themselves of the offered privilege, of which this Society, formed in the year 1819, is auxiliary, continues to deserve the support of the friends of the African race, being the only Institution with which we are acquainted, that is calculated gradually to improve the situation of the coloured population of this country, and to promote, and finally effect the Colonization of the present totally ignorant and barbarous inhabitants of Africa.

*Resolved*, That the exertions at present making by the Parent Society, to introduce an improved system of Agriculture, and an extension of the means of promoting the rudiments of Education in the Colony of Liberia, are well calculated to increase the happiness and prosperity of the Colony; and this happiness and prosperity cannot fail to be greatly aided by the emigration, which this Society is glad to hear is about to take place, of some of the most intelligent, active, and respectable free coloured people in the Southern States.

*Resolved*, That, whilst we cannot but consider the Associations which have been formed at the North, for the Abolition of Slavery, as productive of nought but evil—pure, unmixed and dreadful evil—both to the bond and free, black and white, throughout all the slaveholding States, this Society will continue its support to the Parent Colonization Society, in its unobtrusive exertions gradually to improve the condition of the African race, so long as its measures shall continue to be conducted with the wisdom and moderation which have hitherto distinguished them.

The question being put on said Resolutions, they were adopted without a dissenting voice.

On motion,

*Resolved*, That each Manager exert himself to obtain subscriptions in aid of the funds of the Society.

*Resolved*, That the Clergymen of different denominations throughout the State, be requested, on the first Sunday in July next, to take up a collection in aid of the funds of this Society, and that they be directed to remit the proceeds of such collections to Daniel Dupre, Esq., Treasurer of the same, at Raleigh.

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#### LOUISIANA COLONIZATION SOCIETY.

At a meeting, held in the Supreme Court Room, in New Orleans, on Wednesday evening, 18th May, 1836, in the absence of the President, Judge BULLARD, one of the Vice Presidents, took the Chair, and LUCIUS C. DUNCAN was appointed Secretary.

The Chairman stated the object of the meeting, to be the consideration of such propositions as might be presented by the Secretary of the Parent Society, who is now temporarily in this city. The President further stated his conviction, that the present period was peculiarly propitious to the promotion of the views and purposes of the Society; and that after the excitement produced by the misguided fanatics of some of our sister States, it becomes the inhabitants of Louisiana to stand forth as advocates of a cause which he believed to be intimately connected with the prosperity of our whole country, and the permanence of our Institutions.

Mr. GURLEY, the Secretary of the Parent Society, then addressed the meeting.

The following Resolution was offered by Mr. WHARTON, and being seconded, was unanimously adopted.

*Resolved*, That the American Colonization Society is, in the judgment of this meeting, entitled to the generous support of the citizens of this State, and the whole American people.

Mr. PORTER, offered the following Resolution, which was unanimously adopted.

*Resolved*, That while, in the opinion of this meeting, vast and enduring good is to be expected from the Colonies already established on the African coast, and from such as may hereafter be established by the voluntary contributions of the community, yet it becomes the friends of the American Colonization Society, to use all proper means to secure to its object the aid of the State Governments.

Mr. DUNCAN then offered the following Resolution, which was unanimously adopted.

*Resolved*, That the friends of the American Colonization Society are urged, by many and powerful motives, to give at the present time their united and vigorous support to its great and benevolent design.

Mr. MAYBIN then offered the following Resolution, which was unanimously adopted.

*Resolved*, That a subscription be now opened for this purpose, and that a Committee be appointed to extend this subscription.

In pursuance of this last resolution, the Chair was requested to appoint twelve gentlemen to act on that Committee—and thereupon he appointed the following gentlemen: Messrs. S. J. Peters, John

Nicholson, J. A. Maybin, John McDonogh, Robert Layton, O. P. Jackson, James Porter, Robert McNair, Wm. Christy, L. C. Duncan, Seth Barton, and J. S. Walton.

Each of the movers of the foregoing Resolutions supported the same by Addresses—and no further business being before the Society, the meeting was adjourned.

H. A. BULLARD, *Chairman.*

L. C. DUNCAN, *Secretary.*

[*From the Pittsburg Christian Herald, May 13.*]

**THE LADIES COLONIZATION MEETING.**—On Tuesday evening, May 10th, a Colonization meeting was held in the First Presbyterian Church in this city. Dr. Herron, Pastor of the church, was called to the Chair, and S. Caldwell, Esq., appointed Secretary. After an appropriate address by Elliott Cresson, Esq., in which were noticed a variety of interesting incidents, a "Female Colonization Society" was formed, and a Board of Managers chosen, with favorable prospects. We expect to be able, in a short time, to give our readers more particulars respecting the progress of these matters among us.

#### AMERICAN UNION FOR THE RELIEF AND IMPROVEMENT OF THE COLOURED RACE.

On Wednesday, May 23rd, at five o'clock, the Annual Meeting of this Society was held at Tremont Hall. The meeting was opened with prayer, after which the Secretary, Prof. Andrews, read the Annual Report; from which it appeared that the Society has made but little progress in the prosecution of its objects, owing partly to the excitement on the subject of slavery, in which it has taken no part, and partly to the want of a Corresponding Secretary and General Agent. It recommended the formation of Auxiliaries, and more vigorous operations in behalf of the degraded African. The Report was accepted.

Rev. Mr. WINSLOW, then offered a resolution, that the raising of the African race, in a moral, intellectual, and civil point of view, is desirable and practicable, which he sustained in an address of some length. The meeting was then adjourned to nine o'clock, Thursday morning, when several addresses were offered.

#### PROSPECTS.

The Southern Churchman, an able religious newspaper published at Richmond, Va., presents, under date of May 6th, the following interesting view of the prospects of our cause in the Southern country :

The events of the last summer, have, as we expected, awakened a new and deeper interest in behalf of the Colonization Society, which has manifested itself through several sections of our Southern country, in the most gratifying manner. Many of our readers are aware, that the Rev. Mr. ANDREWS, of the Episcopal Church, whose interest in this cause has already been manifested in various ways, has lately consented to become the Agent of this Society for the State of Virginia. In prosecuting his object, Mr. A. has lately visited the borough of Norfolk, and we are gratified to learn, that the feeling always manifested by individuals in this cause, has not only been more deeply awakened, but individual efforts concentrated by the formation of a Society, constituted of some of the most valuable and influential

members of that community. The subject was brought forward in two of the Churches on Sunday, 24th ult., and so much interest excited as to induce the friends of the cause to appoint a meeting for Tuesday evening, when the Agent addressed the meeting, and was succeeded by BISHOP MEADE, the Rev. Mr. MATTHEWS, of the Presbyterian Church, W. W. SHARP, and B. POLLARD, Esqs. At this period of their operations the feeling already awakened had so far increased as to make it expedient to adjourn the meeting until Thursday evening, when a Society was formed, consisting of twelve or fourteen officers, from, as we have said, the most valuable and influential men of the leading professions of the place. Some permanent subscriptions were made at the time, and pledges given of the most heartfelt and untiring exertions, to secure the aid of every individual in the community, to the cause. The fruits of these efforts are to be rendered in on the 4th of July.

In this city, the subject was brought before the congregation of the Monumental Church on Sunday morning, when the objects, and views, and general policy of the Society, with its past history and future prospects, were presented by the Agent.—At night we had the pleasure of attending a similar meeting at the first Presbyterian Church, and feel satisfied, that no friend of humanity could have heard the sober, but thrilling representations of the state of helpless and hopeless degradation in which the free people of colour are found in every section of our land, without bidding this Society God speed—and without wondering that deeper feeling has not been excited in its behalf and stronger efforts made to carry on its noble plans. The utter folly of attempting to benefit them permanently, by any other means than their removal to the land of their fathers—the blessings to be received by Africa herself from this effort, were clearly and forcibly depicted, and every individual convinced that the gentleman who addressed them, had thought and reflected deeply on the subject in which he is so laboriously, and we think, usefully engaged.

At the close of Mr. ANDREWS' address, BISHOP MEADE begged leave to address the audience for a few minutes, whilst he bore his testimony to the value of the cause to which their attention had been called and apparently so entirely given.—The Bishop disclaimed all connexion with the political aspect of this question, and viewed it only in its bearing upon the present and eternal well-being of two hundred and fifty thousand of our fellow-creatures, and through them, of millions of the benighted tribes of Africa. His dignified and firm, though mild and christian rebuke of the ignorance, and his heartfelt pity for the misguided zeal of the Northern Abolitionists, were calculated to make a better and more permanent impression on the public mind, than all the angry denunciations this painful subject has called forth from men who had thought and felt less deeply than himself. We had not intended, whilst listening to these gentlemen, to notice their remarks, and are not prepared to follow them through two of the most interesting addresses we have been privileged to hear for a length of time. The interest excited, was displayed by the very liberal subscriptions voluntarily tendered to the Agent; that in the Monumental Church, amounted to about \$375—that at the Presbyterian Church, to about the same sum, both of which will be considerably increased. The impression on the public mind, we believe to be worth ten times that sum.

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### THE COLOURED PEOPLE.

[*From the New Hampshire Observer.*]

Mr. Lewis, a coloured preacher and teacher, delivered an address, and gave a statement at the Baptist Meeting House, a few Sabbaths ago, respecting the condition of the coloured people of New England: more particularly respecting the congregation at Providence, with which he is connected. In the city of Providence, there are about 1500 coloured people: and as Mr. L. said, they are only nominally free. For want of means of culture and motives to action, they have remained in a depressed state till the present time. Mr. L., by his efforts a year since, obtained means to sustain a school among the coloured youth for one year. The result of his labors has been gratifying to benevolent minds. When he commenced, some of his friends said to him, the case is hopeless. You might as well attempt to raise up a church in the heart of Africa. But he was not daunted in his work: he began to

teach the young, and to preach. Sometimes the prospect was gloomy. He has been to the meeting house at half-past ten, and waited till twelve, and not a soul except the sexton appeared.

Last October, a church of nine members was formed, two males and seven females. Discouragements continued till the 1st of January, when a protracted meeting was holden, which excited interest and attention among the coloured people. The effects were good: the church has increased from nine to sixty, and twenty-five or thirty more are waiting for admission. The congregation has become numerous; and they feel an interest in sustaining the Gospel. Mr. Lewis is to give himself to the work of the ministry; and a male and female teacher take charge of the school. Various associations of benevolence have been formed: and also for mental and moral improvement. The formation of a distinct Society, has produced a oneness of interest. It has roused the dormant energies of the people, and given a new impulse to improvement in mind and morals. Some pious young men among them are desirous of Education for the ministry. They had better apply to the American, or the Baptist Education Society, who will cheerfully aid them.

The result of the experiment in Providence, has been happy. It shows that the coloured people have intellect, and only need to receive privileges to raise them to usefulness and respectability.

We were deeply impressed with one reflection—it was this—As soon as this Society became embodied, and had one common rallying point, they began to rise; while so long as they were intermingled with the rest of the community, they seemed to be uninfluenced and exceedingly heedless. They only sunk to low degradation. The principle here developed is an important one; as long as the coloured people remain commingled with the rest of the community, they will not rise; but embody them into a distinct community, and put their destinies, under divine guidance, into their own hands, and they have incentives to a vigorous exertion. Give them a territory of their own, wherever you please, and let them be lords of the land, and it will speedily develop traits of character and energy which will never be visible while they are commingled with another people of another colour. This must be the decision of every candid mind. One of two things must be done, in order to produce the highest benefits to them; they must be amalgamated without limitation, or *they must be a nation managing their own affairs.* If you draw lines of distinction while they are commingled with the whites, you from that moment, and that point, place your foot upon their necks to keep them down. The cord of caste must be broken, or they cannot be unshackled. *But place them in a distinct community, and the cord of caste is broken. They are a nation, free and equal.*

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**A COLOURED LAWYER.**—Mr. Papy, a man of colour, has been recently admitted to the Bar of the Royal Court of Martinique, to practice as an advocate. The novelty of the thing seems to have awakened considerable curiosity in the Island and the Court was thronged with spectators, anxious to witness the ceremony of his taking the accustomed oath. He was received with great kindness by his brother lawyers; and on the following day he appeared as the counsel for several individuals, and obtained much applause for his skill and eloquence in managing his causes.

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#### OBITUARY NOTICE OF JUDITH, AN AFRICAN WOMAN.

[*From the Missionary Herald.*]

The following narrative has been furnished by the mission family at Creek path. It illustrates well the powerful and salutary influence of christian knowledge and piety on uninformed minds in the very lowest conditions of life. A considerable number of similar illustrations of the same thing are to be found among the same class of people, in the vicinity of the several Indian mission stations in the southwest.

Judith was born in slavery. In the year 18—, her master removed to this nation supposing that the Cherokees were about to sell their country; but in this he, as well as others who had come in in the same way, was disappointed. Judith was then surrounded by her own family, consisting of a husband and several children, from whom she was assured by her master she should never be separated. It was, therefore, with the utmost astonishment she received the intelligence, that she and her husband were sold, and must soon leave their home. They wept and remonstrated, but all in vain, they were speedily conducted to the house of their new master. Said J., "I cried and cried as if my heart would break, for several days. I could not bear to see my old master, and thought I never could speak to him again." Not many months after, the former master removed, taking with him all the children, and leaving the parents desolate. About this time the Rev. Mr. Butrick was sent here as a missionary of the American Board. Judith sometimes attended his preaching, and he at other times faithfully warned her of her danger as a sinner. "But," said she, "I was vexed that he should think me a sinner, and I thought in my heart, I am as good as he is, or any other Christian." In this hardened state Mr. B's successor found her; and thus she continued till the year following, when her thoughts were directed to another world by the death of her mistress. This event led her to listen more attentively to the preaching of the gospel, which proved a savor of life unto life to her soul. Her convictions of sin were clear and deep, and her subsequent joy in believing great. She became warmly attached to the house and the people of God, and his word was truly her delight. Finding that she derived much comfort from hearing it read, she became anxious to learn to read it herself, and was encouraged to make the effort. Long and diligently did she labor for this purpose, and when at last she found herself able to read, her heart was filled with gratitude. "I do believe," said she, "the Lord has helped me."—Not unfrequently, while reading, she was compelled to raise her spectacles to wipe away the falling tears. "What is the matter, Judith?" said her teacher one day, as she laid down her book to wipe away the big drops that were falling fast upon her sable cheek. "Oh, madam," said she, "I was thinking how I had lived all my life, and have never done any good to any body, and the Lord is so good to me."

Her conscience was remarkably tender, and the least deviation from the path of duty filled her with grief. She came to the mission-house very early one Monday morning, with a sad countenance, to inform us of an error she had committed the day before. "I went home," said she, "from Sabbath school feeling very thankful," (a word she always used to express peace of mind,) "I sat down in the door to study my lesson. Presently a person came and wanted some soap. I always used to sell soap on Sunday, and I did not think of its being wrong, and gave him some. Soon after, I went out to pray, but could not feel thankful. Then I began to think what I had done that was wrong, and I thought of the soap. Oh then there was a great load at my heart, and I prayed and prayed for forgiveness." Her distress had been so great that she had passed a sleepless night. From this time the command, "Watch and pray, lest ye enter into temptation," seemed ever present to her mind. After a suitable trial, she made a public profession of her faith, and with joy took her seat at the table of the Lord. Her enjoyment of the Lord's supper was great; and the deep feelings of her heart were always manifested by a copious flow of tears. In our female prayer meetings she was very efficient, always taking an active part when called upon. The fervor and simplicity of her prayers will not soon be forgotten by those who heard them. The earnestness with which she pleaded for the missionaries, and the "schooling children," as she called the scholars, was particularly affecting. It was surprising to see how rapidly she advanced in the knowledge of the Holy Scriptures. She read much, and for some time committed ten verses every week to recite at the Sabbath school; and her remarks upon the lessons often reminded her teacher of those words of the Psalmist, "I have more understanding than all my teachers, for thy testimonies are my meditation."—Though she had little that she could call her own: of that little she gave a portion to the Lord. She was a member of our Female Benevolent Society, and of the Tract Society, to each of which she paid fifty cents a year. Besides this she gave occasionally to other objects of benevolence.

Two years before her death she was visited by a severe illness, which all thought must prove fatal. She thought her Saviour had come for her, and was in an ecstasy of joy, and seemed disappointed when she found herself recovering. "I can't see why God has raised me up again," she said, "but I hope it is to do something for him." A few weeks before her death, she received a very unexpected visit from

her old master. All bitterness towards him had long since subsided, and no one could have received and treated a father with more affection and tenderness. "I do believe," said she, "the Lord has sent him here in answer to my prayers. I have long been praying to hear from all my children, and now he has come and can tell me where they all are." Some one referred to her former feelings towards him.—She replied, "I used to feel very hard towards him. I thought he was altogether to blame for selling us, but now I see that I did wrong, I used to provoke my mistress—I was very wicked. I don't feel now the least anger towards him.—When he first came I was afraid some of my old feelings would revive, and I prayed to God, to keep me humble and give me right feelings." She added "Oh I think it is a blessed thing that he sold me, for if I had not been left here, I should never have found the Saviour."

Her health, which was now feeble, was evidently injured by the intelligence that one of her daughters had been sold, and carried to a distant state and there drowned. She was deeply afflicted yet submissive. As her disease increased in violence she suffered great pain; but in her greatest distress she never forgot to thank those who attended to her wants. When any little service was performed, she would say, "I do so thank you." As she lay tossing upon her bed in great agony, one expressed a fear that her mind was agitated. She instantly said, "No, I have not a single doubt, but my pain is so great that I cannot lie still." Two days before her death, one of the mission family called to see her, and finding her more free from pain, and disposed to sleep much, aroused her, and expressed a fear that her present symptoms indicated death, and inquired how she felt in view of it. "I am too weak," she replied, "to say much, but if I had strength, I could say a good deal. She then inquired when Mr. P. was expected home; (he was absent on a journey.) "I should like to live," she said, "till he comes home, if it were the Lord's will. I want to see him very much. But if I do not, tell him how much I have desired to see him, and that I am perfectly resigned to the will of God. If I never see him again here, I am sure I shall meet him again in heaven. When he and Miss N. passed by here the morning they started, I stood in the door and looked at them till they were out of sight, and said, How should I feel now, if I knew this would be the last time I should ever see them? But the Lord always does right."

The same individual called again in the evening, accompanied by the little girls of the school, when Judith again expressed her entire resignation to the will of God and her happy assurance that she should be forever with the Lord. The girls had not approached her bedside, and as they were about to withdraw, she said, "Let the little girls come and bid me farewell." She then took each by the hand, and bid them an affectionate farewell, exhorting them to be good children, and prepare to meet her in heaven. From this time she sunk gently into the arms of death, giving to all who saw her, abundant reason to say, "Blessed are the dead who die in the Lord."

She was interred in the mission burying ground, and while the grave was filling the school girls, led by their teacher, sung—

"Come, ye disconsolate,  
Where'er you languish;  
Come, at the mercy-seat fervently kneel;  
Here bring your wounded hearts,  
Here tell your anguish,  
Earth hath no sorrow that heaven cannot heal." etc.

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#### EXPEDITION TO LIBERIA.

On Thursday last the schooner *Swift*, Captain Homer, sailed from New Orleans for Liberia, with forty-five emigrants to that Colony, lately forwarded by the Mississippi Colonization Society. Most of them (perhaps all) were lately slaves, and by the benevolence of their masters were emancipated and assisted to take their journey to Africa. They consist of several families, and embrace parents and children. Though few of them possessed any kind of literary education, they were evidently intelligent, and exhibit a degree of industry and morality, that gives a pleasing promise of success in their new home. Several of them are professors of religion; and it is stated on respectable information, that they did not dishonor their profession.

Before their departure, they held a religious meeting; on which occasion, after suitable instructions and prayer, they were organized into a temperance society, on the principle of total abstinence from ardent spirits as a drink or article of traffic.—It was pleasing to note the solemnity and feeling with which they stood up to covenant with each other, the Colonization Society, and the Lord, that they would keep their pledge. The only regret to be discovered among them was, with some of the parents, that they could not take their masters with them. They evidently felt "if master would go with us, we should not fear."

Before parting with these emigrants, Mr. R. S. FINLEY, informed them that he had received from the Ladies' Association at New Orleans, for promoting Education in Liberia, money to pay a teacher for educating their children.—[*Pittsburg Christian Herald, May 27.*]

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### METHODISTS IN LIBERIA.

#### *Minutes of the Liberia Annual Conference for 1835.*

The following are among the questions proposed at the last meeting of the Conference.

9. Who have been expelled from the connection this year? None.

10. Who have withdrawn from the connection this year? None.

11. Were all the preachers' characters examined?

This was strictly attended to by calling over the names before the conference.

12. Who have died this year? None.

13. What number are in society?

Monrovia, -	77
Millsburg, -	18
Caldwell, -	48
New Georgia, -	36
Edina, -	25

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Total,

(The increase of members cannot be ascertained, the number in society last year not appearing on the minutes of the Conference.)

14. Where are the preachers stationed this year?

Monrovia—Elijah Johnson, Francis Burns. Millsburg—Remus Harvey. Upper Caldwell, Daniel Brown, S. Baley, sup. Lower Caldwell and New Georgia—Daniel Ware, Samson Cesar. Edina and Bassa Cove—A. Herring, James Moor.

Pessahtown, Bushrod Island, and Mammystown, and Cape Mount, to be supplied.

B. R. Wilson and R. Boon, without appointments at their own request, having to visit the United States.

Isaac Welsh removed to Cape Palmas, and in charge of the society in that place, from which no returns have been received.

A. D. Williams, missionary to King Boatswain's territory.

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### THE LORD'S DAY IN THE UNITED STATES AND AFRICA.

The following abstract (says the Missionary,) of the quarterly returns of the Missions of the Church Missionary Society in Western Africa, exhibits a state of things among a rude native population of Mahomedans and Pagans, which must be as gratifying to the zealous servants of Christ, who have labored there, as the contrast is humiliating to us in this favored land. It has been recently stated that in Connecticut, in a population of 44,000, only 22,000, were regular attendants on public worship, i. e. 3,000 only out of every 6,000 inhabitants. At six African stations, with a mixed population of about 6,000, the following general statement was returned for the quarter ending March 25, 1835:

*Average attendance on Public Worship.*

Sunday morning,	-	-	2,985
" Afternoon,	-	-	600
" Evening,	-	-	1,357
Week-day,	-	-	1,433
Communicants,	-	-	439
Baptisms,	-	-	42
Candidates,	-	-	366
Day Scholars,	-	-	1,311
Evening Scholars,	-	-	113
Sunday Scholars,	-	-	941

Does any one deem African Colonization a visionary scheme? We would point them to the pilgrim fathers of their own land, and ask them, are not the prospects of the African Colony brighter than were the prospects of those, who came to seek a home in this western world? They came to a strange country inhabited by a different race, and where it was soon found impossible for the red man and the white man to dwell side by side. In colonizing Africa, it is but the re-uniting of a kindred race, the black man but returns to the home of his fathers.

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**AFRICAN EXPEDITION.**—The object of the new expedition is to connect Denham and Clapperton's discoveries at the south with those of Campbell, at the north, an interval of 30 degrees. The exploration is to commence at the south, and proceed northward by caravan. Subscriptions are now collecting at London.

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**NOVEL IMPORTATION.**—Five large African male Asses, of a nearly milk white color, were landed from the brig *Commaquid*, which arrived here from Gibraltar. These animals are altogether unlike in appearance to the English Ass or Donkey, one of which may be occasionally seen here, and which is a diminutive little animal, and of very little use as a beast of burthen. The African Ass is on the contrary as large as a middle sized horse, and has been, as far back as the days of Scripture, an animal much prized for its useful qualities in Asia and in Africa. The present importation is likely to prove a valuable acquisition.—[*N. Y. Jour. of Commerce*.

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**A STRIKING FACT.**—Mr. BARNES, in his address on the 3d instant, said: "We were accustomed to think of the *Western* coast of Africa *only* in connexion with slavery and the slave trade: while it appeared, from the testimony of travellers in Nubia and Abyssinia, that thousands of slaves were annually exported from the eastern parts, to Arabia and the Turkish dominions." From this he strongly urged the civilization and christianizing of Africa herself, as the *only effectual* means of putting a stop to this odious traffic. How will the enemies of colonization effect this without colonics?—[*Colon. Herald*.

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**"THE COLONIZATIONIST."**—This valuable periodical was, our readers will recollect, published in Boston, in the year 1833. We understand that the publishers, Messrs. LIGHT & STEARNS, have on hand, between two and three hundred copies of complete sets, which they are willing to sell at a very reduced price, to Societies or individuals. A set consists of twelve numbers, making one octavo volume of 384 pages, printed on excellent paper and with a fine new type.—Its original price was only two dollars: and the abatement of it which the publishers are now disposed to make, will enable Auxiliary Colonization Societies, and individual friends of the Colonization cause, to obtain at an unusually low rate one of the most useful works for circulation which have appeared on the subject. Orders addressed to Messrs. LIGHT & STEARNS, *Boston*, will be promptly attended to.

## CONTRIBUTIONS

To the American Colonization Society, from April 20 to May 20, 1836.

*Gerrit Smith's first plan of Subscription.*

Hon. Jacob Burnett, Ohio, 7th Instalment,	\$100
Hon. Theodore Frelinghuysen, New Jersey, 8th do	100
<i>Donations.</i>	
Augusta, Geo. Robert Campbell, Esq.	50
An English Traveller, by Dr. Thomas Sewall,	50
New Jersey, Thomas C. Ryerson,	3
Preble County, Ohio, Nathan Brown, by Hon. Taylor Webster,	50
<i>Agents.</i>	
Rev. R. R. Gurley, on his Southern Tour,	200
Rev. Wm. Matchet, in Delaware & Virginia,	70
<i>Auxiliary Societies.</i>	
Somerset County, N. J. by John M. Mann, Tr'r.	88
<i>Legacy.</i>	
Fairfield, Conn. Sarah Osborn, dec. by her Ex'r. A. Nichols,	500
	\$1161

13—Complete returns of contributions made to the Rev. Wm. Matchet, Agent of this Society, chiefly in the State of Delaware, have been received, amounting to \$658.82, and also of \$200 received from the citizens of Northampton County, Va. The money received from Mr. Matchet is credited in the Repository from time to time, as received.

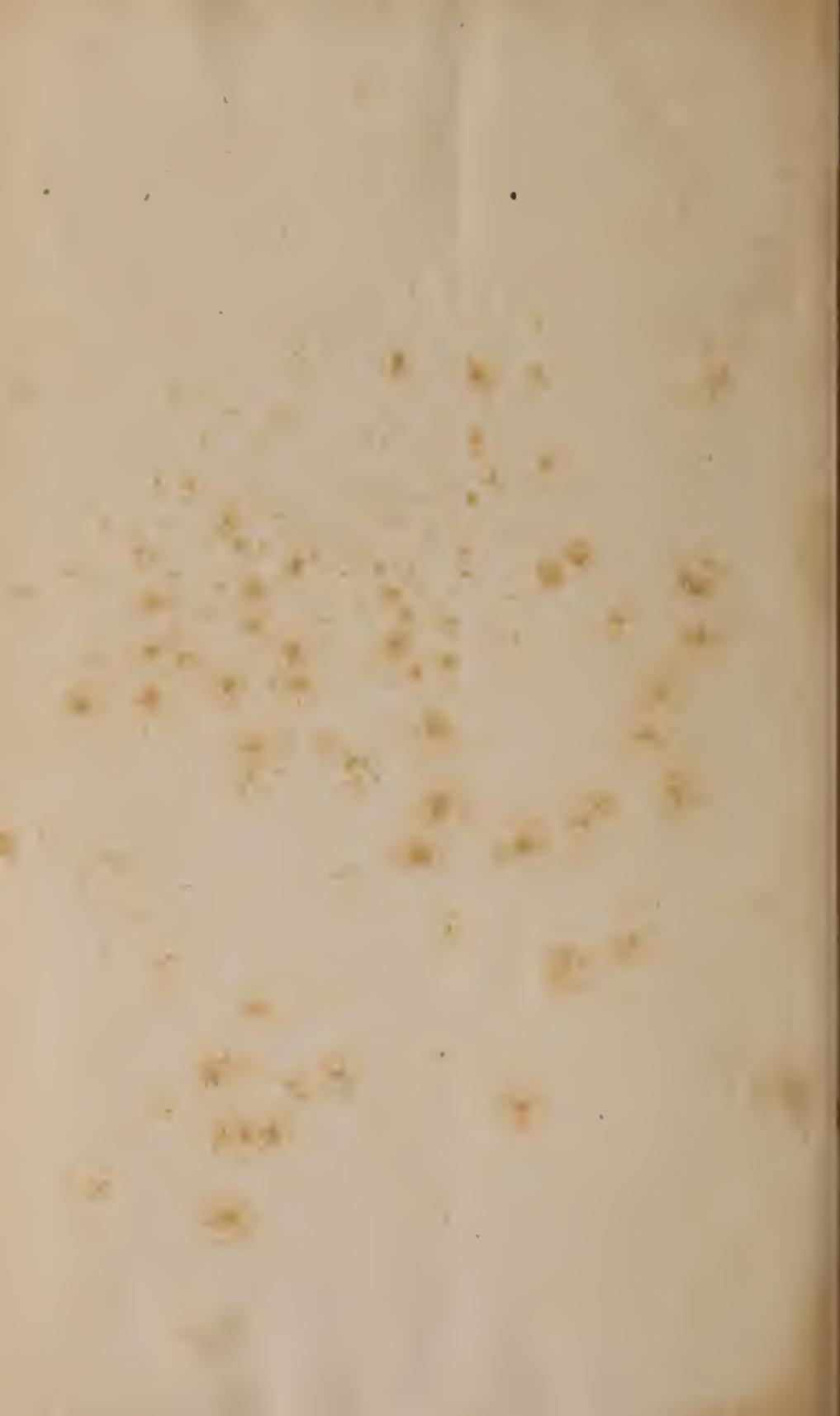
*African Repository.*

Nathan Winslow, Perquimans County, N. C.	10
Charles W. Skinner, do do	10
Asa Cowles, Claridon, Ohio, per Hon. E. Whittlesey,	5
Thomas C. Ryerson, New Jersey,	7
John Newlin, Lindley's Store, N. Carolina,	5
John Morgan, Aurora, N. Y.	2
J. D. Butler, Rutland, Vt. per Hon. Wm. Slade,	8
Charles Adams, Burlington, Vt. per Hon. H. Allen,	8
Wm. L. Marbury, Piscataway, Md.	10
Thos. J. Bullitt, Easton, Md.	5
Col. C. J. Hutter, Easton, Pa.	22
Jon. Herster, do	16
Rev. Thomas Pomp, do	16
Joseph Burke, do	16
F. Anderson, Baltimore Md.	12
Wm. Richards & Son, Agents, do	27
Alexr. Randall, Annapolis, Md.	10
Col. H. Maynadier, do	12
John Miller, Jr. do	12

PAYMENTS FOR THE REPOSITORY.—The following was inserted in the February No. of the Repository, and has been promptly responded to by remittances from some of our Subscribers. It is reiterated in the belief that it has escaped the attention of others.

13—The amount now due from subscribers to the African Repository is large; and, at a time when funds are so much needed, if it could be realized, would afford no trifling pecuniary relief. Many might pay through their Representatives in Congress, now here; and of all it is earnestly requested to forward either by them or by mail such sums as they may suppose to be due, and receipts shall be sent in the next No. of the Repository showing the state of the accounts of such as remit, and the amount acknowledged as above. Some subscribers keep themselves constantly in advance, and that mostly by remitting per mail; whilst some others have not paid a dollar since the work has been sent to them. It would be gratifying to learn by prompt remittances from the latter, that they are in arrears through inadvertence; whilst a general compliance with this request would largely increase the amount of the monthly acknowledgments. All are hereby released from the risk of the mail.





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